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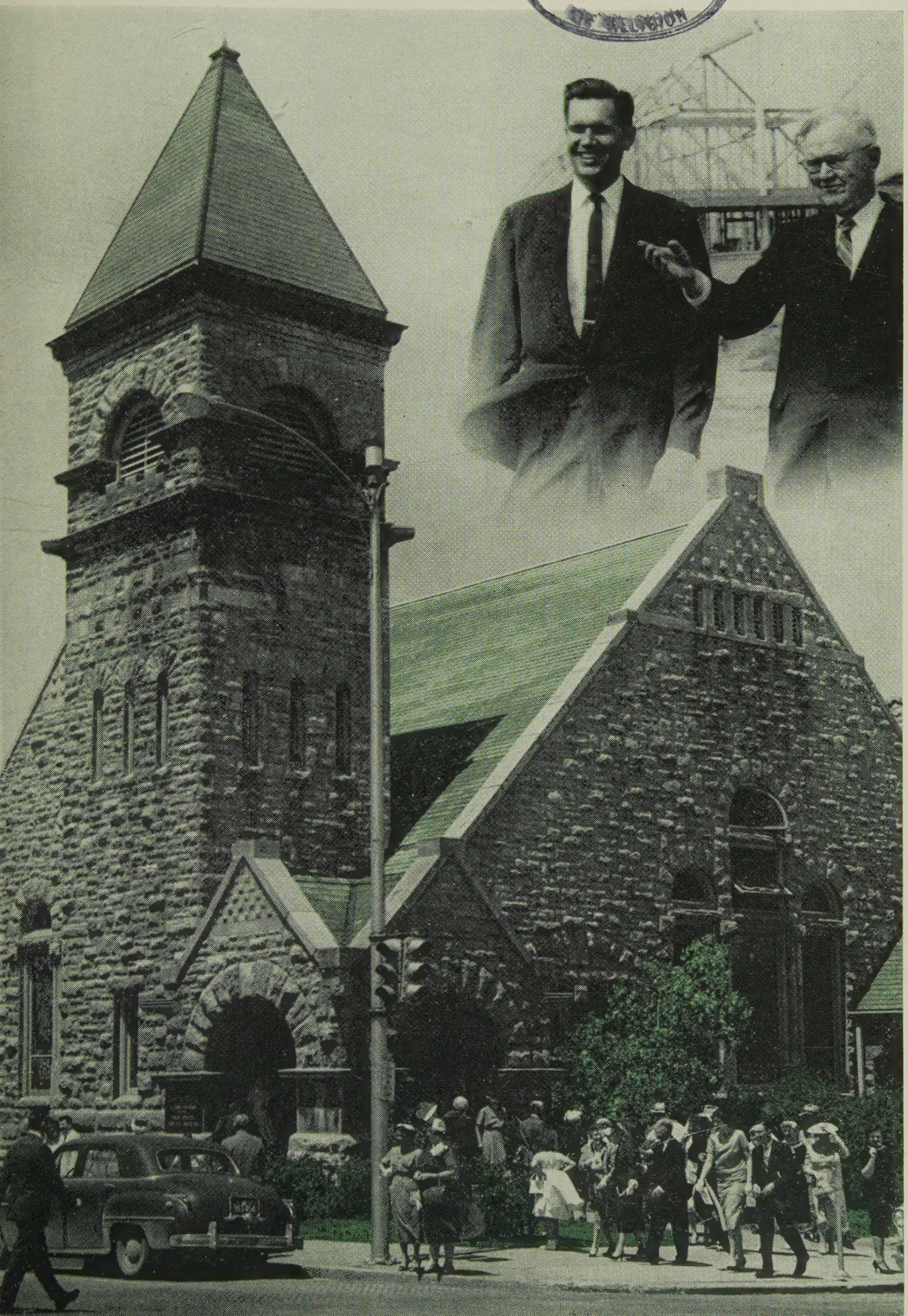

A New Church For Columbia
Donald Mitchell

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Rural Churches Serve the People
Robert H. McNeill

★

Harvest-time in Latin America
Interview with A. Dale Fiers

★

Does Patriotism Need Religion?
C. E. Lemmon

★

JULY-AUGUST 1959

★

Price 20 Cents

July-August, 1959

Vol. 41 No. 7

WORLD CALL

International Magazine of Disciples of Christ

The Cover

Two pictures on this month's cover represent an event which is likely to be repeated all over North America in the ten years ahead. It is the sponsoring of a new church in a new and growing area by an old, established church. The scene is Columbia, Missouri. In the larger picture a Sunday morning congregation comes from First Church. The inset shows the Broadway Church under construction with the two pastors, William S. Ryan (left) and C. E. Lemmon in the foreground. Church Extension's Donald Mitchell took these pictures and others which accompany his article on pages 11-15.

Church Extension and Social Welfare are features of this issue.

Hidden Answers

1. What was the five-point program developed for the new Broadway church?
2. What was the International Loom?
3. How many rural church leaders were questioned by Robert H. McNeill?
4. Who is Russell F. Harrison?
5. What did Archibald MacLeish say?
6. What happened in Kuala Lumpur?
7. What countries did Dr. Fiers visit?
8. List the four reasons given for the statement that patriotism needs religion.
9. What are some of the occasions in which people need a minister?
10. What did General Powers say?
11. What does Goldsboro Institute do?

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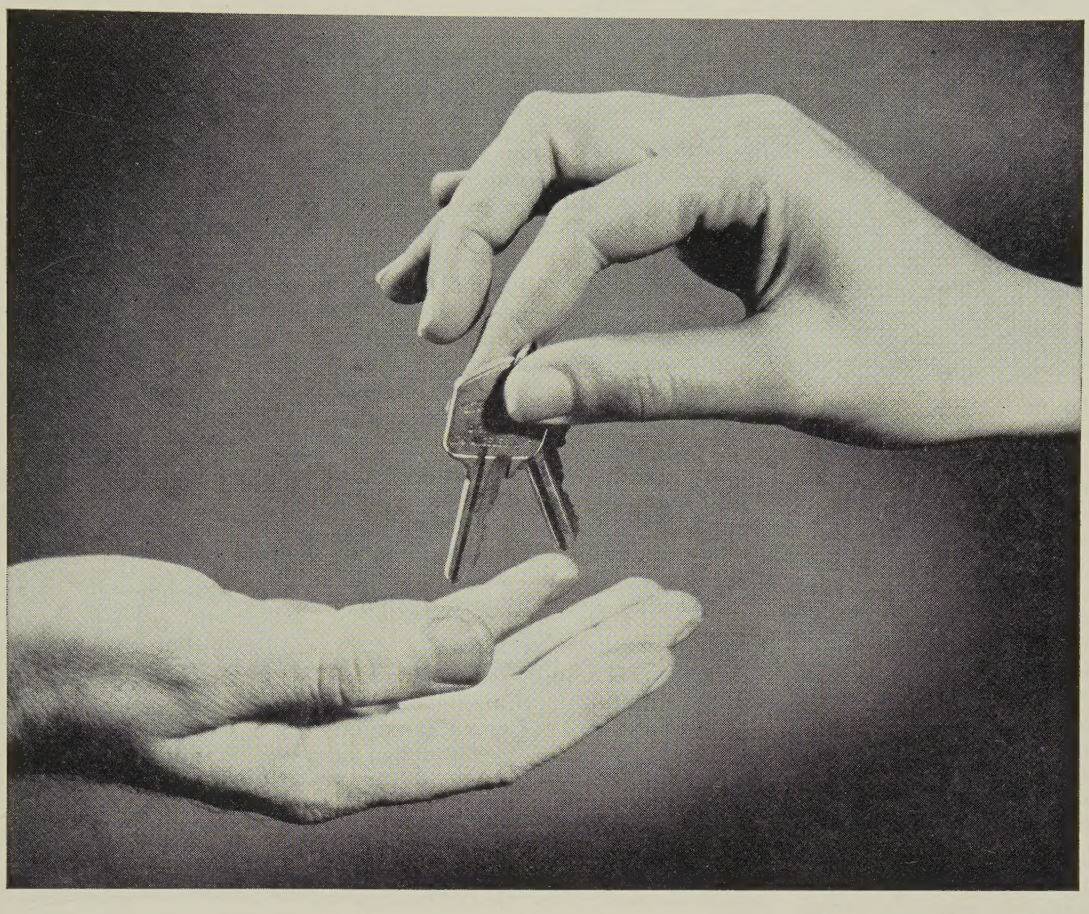

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GLOBAL HIGHLIGHTS

News of the World Through the Eyes of the Church

Spiritual Conferences Growing into "Movement"

INDIANAPOLIS.—Spiritual life conferences, which are now in their third year among Disciples of Christ, are developing into a "movement."

This is the opinion of Samuel F. Pugh, director of church development for The United Christian Missionary Society here, who notes that "the movement is now spreading to the individual states, some of which are planning their own conferences in consultation with the director of church development."

Six spiritual life conferences were scheduled by Mr. Pugh between February and the International Convention Assembly this August. The first four have now been held in southern California, Florida, Oklahoma and Texas. Two more are planned—at Christmount, Black Mountain, N. C., July 7-10, and at Quaker Hill, McCall, Ida., Aug. 24-27.

German Church Opens Appointments to Women

FRANKFURT-ON-MAIN, GERMANY. (RNS).—A woman may one day succeed Pastor Martin Niemoeller as president of the Evangelical Church in Hesse and Nassau, at least in theory, under a new law passed by the church's synod at a meeting here.

Under the law, the church's women theologians are not only entitled to serve as pastors but also are eligible for all other ministerial appointments, including that of the presidency.

Although thus giving women clergy theoretical equality in every respect with their male colleagues, the synod recommended that the law should not be realized "too rashly" in order to "give parishes time to get acquainted with the new situation."

Eight Million Attending Summer Church Programs

NEW YORK.—More than eight million American children and nearly 100,000 Canadian youth are attending vacation church schools or church camps this summer.

The committee on summertime activities of the National Council of Churches here estimates that approximately 100,000 schools will be held this summer by individual churches or groups of churches.

In addition, about 6,000 church camps and young people's conferences are being held by communions related to the National Council's division of Christian education. These camps have been increasing at the rate of about fifteen per cent a year.

Through vacation church schools, day camps and work-and-play groups, thousands of churches and councils of churches attempt to reach some of the estimated 27 million children and youth in the U. S. and Canada who do not attend church.

Total Protestant and Eastern Orthodox camps last year numbered 7,000, with 695,000 campers and 77,000 leaders. Disciples of Christ annually hold about 350 summer camps and conferences with attendance of several thousand youth.

State Architects Acclaim Church Extension Office

INDIANAPOLIS.—A special citation commending the Board of Church Extension of Disciples of Christ on the design of its new "office-in-the-round" was presented by the Indiana Society of Architects during their annual state convention here in May.

The citation, one of four awarded by the Society, commended Church Extension as owners and Charles J. Betts and Rollin V. Mosher, architects, for the "consistency of approach in relating the program requirements of work and public activity and satisfying the request for natural light."

The Church Extension structure, at 110 South Downey Avenue, was one of fifty-five buildings entered in the competition, which was judged by a panel of nationally prominent architects.

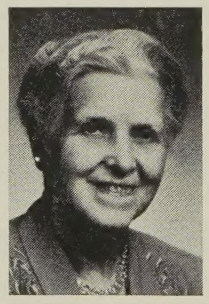
British Layman Urges Unity on Local Level

LONDON, ENGLAND. (RNS).—The "rich fellowship" enjoyed at ecumenical gatherings of the World Council of Churches must be reproduced in cities, towns and villages of Britain. This is the statement of B. C. Hartwell, layman from Southport and chairman of the Congregational Union of England and Wales, at his church's annual assembly here.

Mr. Hartwell reported that 211 British Congregational churches have fewer

Services Held for Mrs. Robert A. Doan

FUNERAL services were held in Indianapolis on May 15 for Mrs. Robert A. Doan, former missionary to Japan and retired vice-president of The United Christian Missionary Society. Mrs. Doan died suddenly on the morning of May 13.



Mrs. Doan

Mrs. Doan was born in Hillsburg, Ont., Canada. As Miss Mary Frances Lediard, she taught school following her graduation from Toronto Normal School and then went to Japan in 1906 as a missionary with the Foreign Christian Missionary Society.

From 1906 to 1920 Miss Lediard was associated with the Margaret K. Long Girls' School in Tokyo, helping with the development of this school which now is one of the strong Christian institutions of Japan. In 1923 she married Mr. Doan, and from 1923 to 1925 she traveled with him to India, China, the Philippines, Paraguay and Argentina, doing special survey work for the United Society. In 1925 they settled in Columbus, Ohio, where they lived until Mr. Doan's death in 1937.

After Mr. Doan's death, Mrs. Doan returned to Tokyo as a volunteer missionary and worked with Toyohiko Kagawa and at the Margaret K. Long School. Elected vice-president of the United Society in 1939, she returned to the United States and served until her retirement in 1949. She continued to make her home in Indianapolis near Missions Building with Miss Jessie M. Trout, vice-president of the United Society, Miss Margaret Lawrence, and Miss Katherine Schutze, national directors on the United Society staff.

In the memorial service held at Downey Avenue Christian Church, United Society President A. Dale Fiers remarked:

"Mrs. Mary Lediard Doan, affectionately known by a host of friends around the world as 'Reddy' Doan, has left us all a great heritage. Through her we have known friendliness, graciousness, courage, devotion, and faith in the deeper dimensions of their meaning. Our lives have been enriched and enlarged."

than ten members and several have only one. He added that one town has nine Congregational churches with seats for more than 4,000 but with fewer than 850 members. "The members could be comfortably accommodated in one readily accessible central church in the unlikely event of their all attending the same service," he observed.

The church official described as "stagnation" rather than "cultivation" a situation in which "Handfuls of people cling to their dilapidated buildings as tenaciously as the dry rot that is sealing their doom." He warned that "many churches will have to be pruned resolutely if growth is to be healthy and fruitful." Communions must work together in furthering the ecumenical movement, he said.

Filipino Evangelicals Discuss Critical Issues

MANILA. (EPS).—"Problems facing the ministry of the evangelical church in the Philippines" was the subject of discussion at a theological consultation in April in Baguio City. The conference brought together for the first time heads of departments, professors and teachers in the various Protestant seminaries and Bible schools in the Philippines.

The problems, listed by President Benjamin I. Guansing of Union Theological Seminary in Manila, included "multiple gods in our midst, unbelief due to ignorance, subtle and perverse influence of institutional loyalty, poverty, false sense of values, threat of communism, love of public display, lack of genuine Christian unity."

Some of the causes of these problems, the theologians said, are a scarcity of Christian literature; "miserly or miserable" financial help to stimulate writing; overdependence on foreign support for theological schools; too much church politics; and "little understanding of the mission and work of the church in the world."

South African Churches To Mark Nation's Jubilee

JOHANNESBURG, UNION OF SOUTH AFRICA. (EPS).—The Christian Council of South Africa has voted unanimously in favor of a united nation-wide Christian observance in 1960, marking the fiftieth anniversary of the setting up of the Union of South Africa.

The celebration, the council said, will follow lines suggested by the Fellowship of Reconciliation. The South African FOR statement, submitted to the council, said that "it is our concern to call the Christian conscience to a fresh consideration of our way of life in South Africa. . . . It is our firm conviction that our treatment of the non-whites is utterly un-Christian and a sin to be deeply repented. We have placed loyalty to a group before loyalty to God. We can no longer evade these issues by ignoring them; we must solve our problem of human relationships."

The FOR suggested setting up study groups in preparation for the 1960 celebrations; holding large-scale public meetings in 1960 "to arouse the public conscience"; interracial services during the year; sermons on "the teachings of Christ on this matter"; and a day of repentance "for hatred and oppression."

Bingo Proposal Rejected By Missouri Legislators

JEFFERSON CITY, MO. (RNS).—The House overwhelmingly defeated a proposed change in the state constitution that would allow bingo games whose entire proceeds would be used for religious, educational, charitable or patriotic purposes.

The plan was defeated by a 30-73 vote after rural Missouri representatives spoke bitterly against the "immoral" aspects of gambling.

Sponsors maintained the resolution was an accepted way to gain revenue. Opponents said it did not matter whether bingo was carried on in a church basement or school houses; it was still gambling. Gambling of one sort, they alleged, would open the door to all kinds of gambling and other types of crime.

(See reference to the bingo legislation in C. E. Lemmon's article, "Does Patriotism Need Religion?" on pages 21-22 in this issue.)

Conference Asks New Approach to Muslims

ASMARA, ETHIOPIA.—A call for a Christian approach to "the whole reach of Christian relations with Islam" was made here in April. Following meetings which probably had a wider representation than any conference on the subject ever held, 83 delegates from 32 church

Historical Lauriston Castle in Edinburgh, Scotland, will be viewed by many Disciples who attend the picnic during the World Convention in August of next year.

Disciples Make Plans for Edinburgh

SOME 1,200 Disciples of Christ from the United States and Canada are making plans to attend the World Convention of Churches of Christ (Disciples) to be held Aug. 2-7, 1960, in Edinburgh, Scotland. This is the report of H. B. Holloway, transportation secretary of the World Convention, whose office is at 110 S. Downey Ave., Indianapolis.

Some 200 persons have since 1956 been saving toward convention expenses in special accounts with the Board of Church Extension. On April 1 Mrs. Blanche Wickes, Church Extension treasurer, reported the savings account total as $139,152, with $3,800 paid in interest.

The World Convention, which has its main headquarters at 175 Fifth Avenue in New York City, will open a branch office in Edinburgh on July 1. Jesse M. Bader, general secretary of the World Convention, reports that Miss Elizabeth Green, sister of World Convention President Charles K. Green, will be in charge of this office and its operations.

Plans are being made in Edinburgh, reports say, to make the convention visitors welcome in the historic city. On August 6 the Lord Provost of the city will give a municipal tea and program for the convention delegates. This program will be in connection with the World Convention picnic at famed Lauriston Castle gardens. Following the program there will be a two-hour tour beginning at the castle, down the Royal Mile and to the Palace of Holyroodhouse, and over some historic spots of the city.

More than fifty city buses have been scheduled to accommodate the delegates.

bodies issued a message to the churches of the world.

They also called on all "the Christian churches in the Middle East to play a full part in national self-fulfillment." The message continues to urge "informal conversations at the local level to clear away misunderstandings and suspicion and to attain mutual appreciation of each other's faith and practice, experiences of common worship, and cooperation in specific tasks of service and community development."

Noting present signs of "a new quality of attention to each other," the conference message voiced the hope that Christians everywhere will be granted "a longer patience with regard to the Middle East."

Among the conference's thirteen sponsors were the National Council of Churches, the World Council, and church councils of the Philippines, Indonesia, Iran, Iraq and the Persian Gulf, and the Nile Valley.

Disciples to Participate In Conference in Caribbean

KINGSTON, JAMAICA.—Representatives of the major Protestant seminaries of the Caribbean area will gather here July 16-25 for a conference of theological students. Sponsor of the conference is the World's Student Christian Federation.

General theme of the conference, which will draw students and faculty from seminaries in Jamaica, Cuba, Haiti and Puerto Rico, is "The Task and Witness of the Evangelical Church in the Caribbean."

Objectives are to deepen the fellowship among seminaries of the area, to widen the horizons of the delegates regarding the multiple facets of the task of the church, and to provide the stimulus of a meeting of minds on current theological issues.

Among the faculty from the seminaries serving in positions of leadership at the conference is President T. J. Liggett of Union Seminary in Rio Piedras, Puerto Rico, a Disciple. Four Disciples from Puerto Rico are among the nine seminary delegates from that island.

Archbishop Explains Stand of Orthodox on Ecumenical Council

BUCK HILL FALLS, PA. (RNS).—Eastern Orthodox churches would accept an invitation to the Ecumenical Council summoned by Pope John XXIII only if the rest of the Christian world is invited to send representatives, Patriarch Athenagoras of Istanbul declared in an official statement made public here.

The leader of some 150 million Orthodox throughout the world said the "minimum representation of the other churches would be their collective representation through the World Council of Churches." Affiliated with the World Council are 171 Protestant, Orthodox and Anglican communions.

Special Days

July 5	**Freedom and Democracy Sunday**
Aug. 17-23	**National Christian Missionary Convention, Dallas, Tex.**
Aug. 28-Sept. 2	**International Convention Assembly, Denver, Colo.**

Patriarch Athenagoras' pronouncement was disclosed at the annual meeting of the United States Conference for the World Council of Churches by Archbishop Iakovos, new head of the Greek Orthodox Archdiocese of North and South America.

In his first major address since his enthronement on April 1 in New York, the former Metropolitan James spoke on "The Contribution of Eastern Orthodox to the Ecumenical Movement."

He said the Patriarch observed in his statement that "no synod can be called ecumenical unless it is truly such—that is, pan-Christian."

The Patriarch's insistence that the Christians be represented at the Pope's council by the WCC coincides with the "historical testimony of the ecumenical spirit of Orthodoxy," the archbishop said. This, he added, is a "delineation by the Patriarch of his faith in the ecumenical movement."

"The Ecumenical Patriarchate," Archbishop Iakovos declared, "is watching

Russell F. Harrison Named Missionary Education Head for Disciples

RUSSELL F. Harrison, associate general secretary of the World Council on Christian Education and Sunday School Association, has been appointed executive secretary of the missionary education department of The United Christian Missionary Society. He will take up his new position on Sept. 1.

Mr. Harrison, who has held administrative responsibility for the WCCESSA's North American office in New York City since 1955, had been in Disciple religious education work for ten years before going to the metropolis.

From 1945 to 1947 he was on the staff of the Kentucky Christian Missionary Society. From 1947 to 1955 he was director of youth activities for the religious education department of the United Society. Mr. Harrison now succeeds Miss Genevieve Brown.

A native of Du Quoin, Ill., he was graduated from Southern Illinois University, Carbondale, Ill., with the Bachelor of Education degree and from The College of the Bible, Lexington, Ky., with the Bachelor of Divinity degree.

Mr. Harrison is married. He and his wife, Marilyn, have two daughters, Linda, 14, and Margaret, 7, and a son, James, 10.

During his four years with the world religious education organization, Mr. Harrison has traveled around the world, to Europe and the Middle East three times, to South America and to Asia.

In 1958 Mr. Harrison gave leadership to the fourteenth annual World Convention on Christian Education. This convention was held in Tokyo, Japan, drawing 4,000 delegates from sixty-five countries. Such conventions are held about once each decade.

His New York office has geographical responsibility for the WCCESSA work in the Western Hemisphere, plus all of Asia (except India and Pakistan), plus the Arab countries of the Middle East, plus the part of Africa south of the Sahara that is serviced largely by the American mission boards. The remainder of the WCCESSA work is directed from the London office.

Mr. Harrison, second from left, chats with fellow guests at the retirement dinner held for Miss Genevieve Brown in May. Mr. Harrison succeeds Miss Brown on the UCMS staff.

—Photo by L. Dee Warren

with profound interest the development of the ecumenical movement and wants to see it become strong enough so as to embrace all Christian churches throughout the world."

Nation-wide Program For Peace Under Way

NEW YORK.—Church people throughout the fifty states have just begun a year-long study of world problems and international relations. Study groups in thousands of churches will be working together in a nation-wide "Program of Education and Action for World Peace." The program, which has been called "an unprecedented undertaking in Protestant and Orthodox history," has been carefully developed by the department of international affairs of the National Council of Churches.

Kenneth L. Maxwell, department director, noted that the year which began this June will be divided into four quarters, each with a special emphasis. The summer months are busy with leadership training courses and study groups in denominational and ecumenical summer conferences and camps. Early fall will see state councils of churches setting up their own leadership training seminars; and, through December, local church councils will be invited to sponsor their own programs. From January to next June, Dr. Maxwell anticipated that education and action programs on international affairs will be under way in local churches across the nation.

Churchmen Study Population Pressures

OXFORD, ENGLAND. (EPS).—An international study group called together here by the World Council of Churches and the International Missionary Council has begun a study on behalf of the two world bodies to investigate ways of dealing with mounting world population pressures.

The group met at Mansfield College, Oxford, in April to investigate "Responsible Parenthood and the Population Problem." The program included a survey of existing study and action on the problem by churches and Christian councils in various countries.

353,093 Protestants Reported in Japan

TOKYO, JAPAN.—Statistics gathered by the National Christian Council here show that there are 353,093 Protestants in Japan. These persons are members in 4,104 churches and are served by 4,696 pastors.

The largest of the fifty-four church bodies surveyed in detail is the United Church of Christ, in which Disciples of Christ and other major communions participate. The UCC has 1,548 churches, with 175,508 members. Ministers and missionaries (including the Japan force of The United Christian Missionary Society) total 2,232.

—Photo by L. Dee Warren

Dr. Tucker, right, meets with Robert G. Nelson, center, Africa secretary for The United Christian Missionary Society, and Garland S. Farmer, former Puerto Rico missionary and now administrative field secretary for the Congo Mission.

Tucker Sees Africans on Way to Independence

QUICK and direct movements toward independence already are in progress in Africa, according to recent statements of Theodore L. Tucker, executive secretary of the Africa committee of the division of foreign missions of the National Council of Churches. Dr. Tucker visited the offices of The United Christian Missionary Society in Indianapolis May 12-14.

"Self-government and political independence are coming to Africa," Dr. Tucker said. "Already several countries have their independence and four more are certain to achieve it next. The question is not whether the Africans will become independent, but how and when they will achieve it."

The church has been working for a long time in Africa toward a self-supporting, self-directing African church, the National Council executive said. This needs to be speeded up more than it is now being done by the missions, he added.

Dr. Tucker told about an organization of Protestant laymen called the "Amipros" (Friends of Protestants) in Leopoldville, Belgian Congo, who asked the Congo Protestant Council if the church "cannot do as much as the Belgian government is doing in granting independence to the Africans."

"The Africans do not accept the idea that freedom is premature for them at this time," Dr. Tucker said. "They expect to assume leadership responsibilities *now*—even though missionaries and mission boards think that this is too soon."

Unitarians, Universalists Approve National Merger

BOSTON. (RNS).—Merger of the American Unitarian Association and the Universalist Church of America "at the earliest feasible date" was approved 3-1 by local churches and fellowships in a nation-wide plebiscite.

Results of the voting were announced by William B. Rice of Wellesley Hills, Mass., chairman of the joint merger commission, which has been negotiating the union since 1955.

He said about 600 of a possible 930 churches and fellowships participated in the plebiscite, with 75 per cent approving the merger.

As a result of the voting, Mr. Rice explained, a plan of union will be presented at a joint conference of the two denominations in Syracuse, N. Y., Oct. 31-Nov. 2.

Pledges on World Council Building Reach $1 Million

GENEVA.—A total of one million dollars in cash and pledges has been received for the new headquarters building of the World Council of Churches here.

Henry Knox Sherrill, chairman of the international committee for the building, has reported that $300,000 has come from the World Council's member churches. Gifts from foundations, individuals and other sources will make up the remainder of the $2.5 million goal. It is expected that $1.4 million will come from the United States. Of this, $700,000 is assured, he said.

Protestant Church Center Urged for Puerto Rico

SAN GERMAN, PUERTO RICO. (RNS).—Construction of a Protestant Center to house offices of a number of communions and church agencies in Puerto Rico was recommended at a Protestant Cooperative Planning Conference here in May.

Sponsored by the Evangelical Council

of Puerto Rico, the conference was attended by thirty-two representatives of mission boards, the National Council of Churches, the Committee on Missionary Cooperation in Latin America, and the International Missionary Council.

Offices to be located in the proposed Protestant Center would be those of the Evangelical Council, the Evangelical Publishing House, American Bible Society, the University Protestant Student Center, the Evangelical Bookstore, and some denominational offices.

Appointment in the near future of a student worker at the University of Puerto Rico was announced. The worker will be under the new department of higher education of the Evangelical Council. Establishment of an interdenominational student center at the nearby Evangelical Seminary was recommended.

Edwin T. Dahlberg, president of the National Council of Churches in the U.S.A., spoke at the conference's opening session and also addressed 1,000 persons at a meeting in First Baptist Church, Rio Piedras.

Participating in the conference were the Methodists, United Presbyterians, Baptists, Disciples of Christ, United Evangelicals, Mennonites, Brethren, and Lutherans.

Tributes Paid To Harper Sibley

ROCHESTER, N. Y.—Tributes from all parts of the world were acknowledged at a special memorial service held here recently for the late Harper Sibley, who died suddenly on April 25.

One of the nation's outstanding business leaders, Mr. Sibley was equally well known for his work through the churches in behalf of the world's hungry and homeless people.

As chairman of Church World Service for more than ten years, Mr. Sibley helped to guide the policy and programs of thirty-five Protestant and Orthodox communions in their global relief and rehabilitation. In January of this year he was elected president of the United States Committee for Refugees, a key committee formed in connection with the International Refugee Year.

Southeastern Protestants To Discuss Cooperative Life

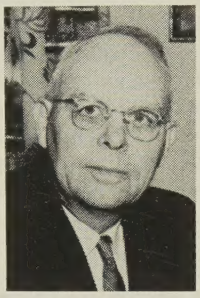
BLACK MOUNTAIN, N. C.—Leaders of Protestant church life in the southeastern United States will meet here in July to discuss ways to strengthen understanding and to promote cooperation among the various communions.

The Fourth Ecumenical Institute starts July 19 under the sponsorship of the Southern Office, in Atlanta, Ga., of the National Council of Churches. The institute will be interdenominational and interracial. It will bring together clergy and lay leaders engaged in church and council activities to consider ways in which churches and church people can work together more effectively and productively.

Morning workshops will study such questions as the use and understanding of the Bible; Christian responsibility on a changing planet; public schools and religion; educational evangelism; and youth fellowship.

Beneath the Spire

IT has been fun to live" says WILLIAM ALONZO KNIGHT, 64, minister Highland Park Christian Church, Des Moines, Iowa, since 1928 . . . born near Lincoln, Nebr., holds A.B. degree from Cotner College (1917); B.D. from Yale Divinity School (1922) . . . honored with D.D. by Drake U., 1956 . . . other pastorates at Wymore and Ord, Nebr.; Northferd, Conn., Congregational church; Fargo, N. D. . . . Private in U. S. Army Signal Corps during World War I . . . board chairman Iowa Society of Christian Churches, has been president Iowa Disciples' Ministers' Institute, Iowa State Convention . . . trustee of Drake U., member Des Moines Recreational Commission, former president Des Moines Ministerial Association . . . served on Curriculum and Program Council, Home and State Missions Planning Council, and recommendations and nominating committees of International Convention of Christian Churches (Disciples of Christ) . . . wife, nee Julia Cotter, Cotner graduate, 1918; they have two daughters, four grandsons.



Dr. Knight

* * *

EDUCATOR DONALD D. REBER is elder, young-adult teacher, and board chairman of First Christian Church, Lynwood, Calif. . . . holds B.A. degree, Franklin-Marshall College; M.A. in Ed., Lehigh U.; Ph.D., U. of Southern California . . . teacher and administrator in Pennsylvania and Honolulu before moving to Lynwood in 1950 as first principal of Lynwood High School following unification of school district; superintendent since 1953 . . . under his leadership this school district has achieved state and national recognition in many areas including more Freedom Foundation Awards than any other American school district . . . last year he received an Eisenhower Exchange Fellowship, awarded to only four or five Americans annually, providing for eight months' study in Europe for him and wife, Alma . . . they have three daughters—Donna, 16; Jane, 13; Becke, 8 . . . Naval officer in World War II, he holds honorary life memberships in California and National P.-T.A's; listed in *Who's Who in the West* and *Who's Who in American Education.*

Dr. Reber

* * *

ALITA FERNE (MRS. CHARLES R.) UPTON, 63, honored last fall by First Christian Church, Sapulpa, Okla., for 50 years Sunday church-school teaching . . . her first such teaching, as barefooted girl, dressed in calico, was in an unpainted, one-room school near Holtville, Calif. . . . born at Barnett, Ill., daughter of C. J. and Ada F. Upton; father was an ordained minister . . . baptized in 1906, at age of 10, moved to California with parents that autumn and with them became charter member Holtville Christian church . . . graduated from Eureka College *summa cum laude,* 1921; received M.A. degree, U. of Illinois, 1922 . . . married Charles R. Upton, 1922; they have two sons, two grandchildren . . . active in California, Illinois, Texas, Kansas, and Oklahoma churches as officer in women's groups, choir singer (sometimes director), youth sponsor . . . preached in three churches, served as elder and deacon in two others . . . plays piano, violin, gives readings, directs plays . . . former treasurer United Church Women, now member of Sapulpa Library board.

Mrs. Upton

—BELL RINGER

WORLD CALL

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By What Do a People Live?

"A man who lives not by what he loves but by what he hates is a sick man. And so is a nation."

THESE sobering words came over the radio and into the hotel room of one of the editors of WORLD CALL in an eastern city a few years ago. The radio was turned on at random. The listener seized a pencil and wrote the comment on an envelope. Through the rest of the speech he wondered who this quiet, moving speaker was. At the end the announcement came. It was the poet, dramatist and former librarian of Congress, Archibald MacLeish, who had said:

"A man who lives not by what he loves but by what he hates is a sick man. And so is a nation."

All of us have seen such men. They are sick. They are uncertain of themselves, so they pretend to be bold, tough and daring. They are envious and jealous of others, so they try to give an impression of being superior. At heart they are really very much afraid, so they often seek the support of others like themselves. They are the stuff of which mobs are made. They live by what they hate. They are sick men.

It is the same with nations. When they come to live not by what they love but by what they hate, they too are sick.

IN democracies, where government is in the hands of the people, those who govern are supposed to be concerned with human values. Yet democracies are often in great danger of living by fears. Dictatorships, in all their ugly forms, usually come to power through crafty men who play upon the fears and hidden hates of their fellows. Before the people are aware of what they are doing they have become a sick nation. Sometimes it is a "sickness unto death."

Nations go through states of youth, maturity and age much as individuals do. And often they become fearful, sick and old before their time.

Many democractic nations have started off in revolution. Their founders were moved by ideas of freedom and opportunity for all. These ideas became contagious and found expression in government. One of the great dangers to such movements for human freedom comes when the children of revolutionary fathers get to talking overmuch about honoring their fathers, but gradually forsake the ideals by which the fathers lived. They revere the heroism of men who stood for something new and daring, but they tremble at the thought of change today. Sons of immigrants, they often shut the doors to all who would come to their land today. Their fathers were strong, so they welcomed others to share their opportunity. The children are weak and fearful, so they deny others any part in their heritage. And thus they often stand to lose that heritage for themselves.

Freedom and Democracy Sunday, July 5, will be a good time for people of the United States to inquire as to the nature of their patriotism. Do they live for yesterday or tomorrow? What about their national health? Do they live by what they fear and hate, or by what they love?

Public Schools and Democracy

A METHODIST conference in Vermont recently made a sensible comment on the subject of parochial schools. It granted the right of a church to operate such schools, but at the same time warned "against the threat to the democratic way of life if all religious denominations in America were to show their distrust of the public school system by promoting a program of educational segregation."

The conference also urged that we resist pressures to make public schools "instruments of sectarian doctrines."

The public schools in the United States have their faults. But they belong to the people, and there is no reason why democracy cannot correct any faults. The schools are a democratizing influence of great importance. Citizens would lose much by breaking the pupils up into groups separated by religion. They would lose even more if any church groups were to dominate the public schools. Those who make up the religious majority in any community need to lift up the fact that the public schools belong to those of all faiths and to those of no professed faith. They must not be used to do that which is the responsibility of the church. We must remember that respect for minorities is a test of democracy. And that real religion can gain nothing of value by relying on the powers of the state.

Christian Witness in East Asia

Regional Conference Seen as New Force in World Christianity

DELEGATES from forty-two Protestant churches and Christian councils in fourteen Asian nations gathered in Kuala Lumpur, Malaya, May 14-26 to plan strategy for a common Christian witness in East Asia. Observers were present from Africa, Europe, the United States and Canada to see the new organization take permanent shape. Serving as chairman of the conference was Bishop E. C. Sobrepena, United Church of Christ in the Philippines.

The new regional ecumenical association is the first of its kind in the world. Composed of independent churches and national Christian councils ranging geographically from West Pakistan to Australia, the East Asia Christian Conference was provisionally formed at a meeting in Prapat, Indonesia, in March, 1957.

The 180 participants in the Kuala Lumpur meeting were challenged by speakers to experiment boldly in bringing the Christian gospel to Asia in ways "relevant" to the Asiatics.

Protestant churches in Asia were called to pool their resources together regardless of denomination in an attempt to make all of Asia Christian. This was the plea of Bishop Rajah B. Manikam of South India's Tamil Evangelical Lutheran Church at the first assembly of the Conference. He stressed the fact that the evangelization of East Asia by Asians is the "business of the EACC."

Christians Must Take Part

M. M. Thomas, Indian Christian layman and sociologist from Trivandrum, India, called on Asian Christians to take part in the "positive struggle" for nation building to fill the vacuum created by the breakdown of old patterns. Christians must ask themselves, he said, "What is God doing in these national movements?"

Dr. Masao Takenaka of Doshisha University, Japan, stressed the need for Christians to engage in a common search for "a real understanding of the problems of society." He warned against "preaching in monologue" and "mere verbal proclamation."

"We Asians, in the past, too often uncritically accepted the Western form of theological structure which undoubtedly fitted the Western situation, although much of it is getting to be out-of-date in the Western context," Dr. Takenaka said.

Bishop Lesslie Newbigin of England, general secretary of the International Missionary Council and one of the first bishops of the Church of South India, sharply challenged many of the principles and practices on which the missionary movement of the past 150 years had been based. He said these were far removed from the type of missionary activity carried on by St. Paul in the first century.

Speaking in the first of the John R. Mott Foundation lectures, inaugurated at the conference, the missionary council executive charged that Asian churches were still suffering, even when independent, from the heritage of the past with heavy reliance on funds from outside. This heritage often caused local congregations to be "regarded as objects to be administered rather than living parts of the church in which the Holy Spirit was at work."

Bishop Newbigin called for bold new experiments in Christian ministry with the basic ministry in the local congregation "being a non-professional, non-paid ministry." He emphasized that basic Christian witness depends not on the ordained ministry but on the laity witnessing in the daily round of secular activities. Foreign mission boards should regard new Asian Christians as "fully responsible adults" rather than a "class of trainees under tutelage," Dr. Newbigin said. However, he feels that foreign missionaries are still needed as "a living witness that the church is always foreign to its environment and the gospel must go to the ends of the world."

Urged to Live the Gospel

A professor of Pali and Sanskrit at the University of Rangoon spoke to the conference about the resurgence of Buddhism. Pe Maung Tin told the conference that the Burman Buddhist will be more impressed by the way Christians live than the gospel they preach. Strength of character will tell more than clever arguments. And it may well be that it is not Christ who keeps the Buddhist away but the life and character of his followers.

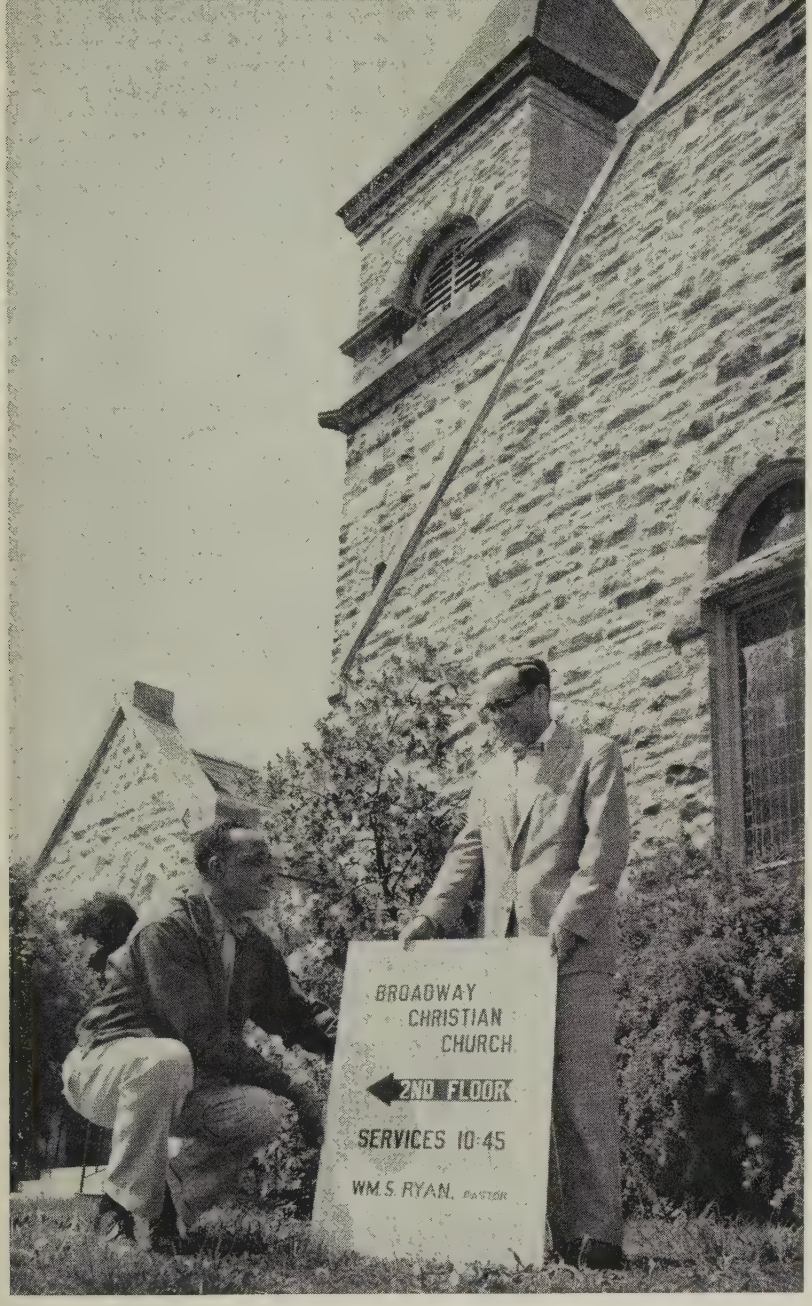
The general secretary of the World Council of Churches, Dr. W. A. Visser 't Hooft of Geneva, Switzerland, and the general secretary of the East Asia Christian Conference, Dr. D. T. Niles of Jaffna, Ceylon, also gave John R. Mott Foundation lectures. This series was established by the conference in memory of Dr. Mott, the great pioneer of the ecumenical movement.

Dr. Visser 't Hooft asked for constant communication between the churches in Asia and the world-wide Christian community. He invited Asian churches to speak up clearly if they see any danger that the World Council of Churches speaks or acts like a Western council of churches.

Disciple Was Consultant

Virgil A. Sly, Disciple of Christ and chairman of the division of world mission of The United Christian Missionary Society, attended the Conference. Selected as one of five official consultants by the International Missionary Council, Dr. Sly represented the division of foreign missions of the National Council of Churches of Christ in the U.S.A.

In the formation of the East Asia Christian Conference, Dr. Sly feels, we are witnessing the creation of new forces in world Christianity. The findings of this Conference which is of and by the younger church, will have tremendous impact across the world in years to come.



Broadway Christian Church, newly established congregation in Columbia, Missouri, holds its Sunday morning services in the educational unit of First Church. Here George Garner, standing, vice-chairman of Broadway, and Garfield Moore, First Church janitor, share in the regular Sunday morning routine of placing the Broadway sign on First Church lawn.

A New Church For Columbia

In the "Broadway Story" Disciples Can See The Results of an Older Church's Concern

STORY and PHOTOS by DONALD MITCHELL*

ON a bright Sunday morning early last October, with the strains of "Onward Christian Soldiers" ringing in their ears, eighty members of First Christian Church, Columbia, Missouri, arose from their seats in front of the pulpit and marched out of the sanctuary of this 126-year-old congregation. The pews thus made vacant were immediately occupied by other members of the First Church congregation.

This ceremony marked the birth and beginning of the new Broadway Christian Church, born out of the concern and generosity of one of the old and historic churches of Disciples of Christ.

What is the meaning of this event and how did it come about?

As Disciples stand on the threshold of their new church advance in the 1960's it is fitting for them to hear the story of how one great church decided to establish a new congregation in a rapidly growing section of its community.

Story Began Eight Years Ago

The story began just eight years ago. In a statement to the board of directors of First Church, Clarence E. Lemmon, minister, proposed that the "one project in the field of cooperation should be the organization of another church of Disciples of Christ in Columbia." Dr. Lemmon's statement further noted that, whatever the attempt in this regard, it should be done with the full cooperation of the Missouri state board and that sacrificial gifts of money, members and time would be expected of First Church.

A vote of affirmation by the board resulted in the formation of a committee to investigate and review the possibilities of such a move.

Several months passed while the committee actively engaged in a search for possible sites. To provide the cost of purchase, First Church set aside $25,000 of a bequest as an extension fund for the establishment of a new church in the west section of Columbia.

In 1956, following consultations with Lester Rickman, executive secretary of the Missouri Christian Missionary Society, and William T. Pearcy, president of the Board of Church Extension of Disciples of Christ, a twenty-one-acre tract was purchased as the site on which the new church plant would be developed.

The Broadway Church committee, a group named by First Church to function on behalf of the new project, was now faced with a great number of problems and questions about procedures and first steps. These included such problems as, When would be

*Mr. Mitchell is public relations director for the Board of Church Extension of Disciples of Christ.

the opportune time to approach members of First Church regarding their interest in becoming members of the new congregation? How much financial help would be needed and how should it be secured? When should a full-time minister be secured? What physical facilities would be needed? What growth might be expected?

To help the committee face these questions and many others arising day by day, the Board of Church Extension was invited to Columbia for a general consultation, thus making available seventy-five years of study and experience in church establishment and financing.

Five-point Program Developed

As a result of the consultation a five-point program was developed. This covered site, membership nucleus, ministerial leadership, architectural planning, and financing. The creation of a time schedule and outline of next steps added a new and accelerated emphasis to the program.

With an adequate and well-located site secured, attention was turned to its development.

In April, 1957, Charles J. Betts, consulting architect for the Board of Church Extension, met with members of the Broadway Church committee to review the site and develop recommendations regarding a first unit.

This architectural consultation resulted in a preliminary master-plan based on program evaluation, space requirements, and projected congregational development over the next several years.

Following review and study of the initial recommendations, the Broadway Church committee decided to call on the Board of Church Extension's architectural department for preparation of the final design, working drawings and specifications for the first unit. Although the basic service of the department of architecture is consultative, work schedules occasionally permit the inclusion of such extended services.

During this period of architectural preparation the Broadway committee was actively complying with a directive of the First Church board to solicit evidence of interest among First Church members in becoming charter members of the new Broadway congregation. Keying this effort was the determination by Dr. Lemmon and the church board that absolute freedom of choice be maintained.

Interest in the new project was rapidly mounting and in its wake came a recognized need for modified organization.

The first steps toward transferring authority to the new group and its committed leaders came in late 1957 when the combined steering committee requested that four sub-committees be appointed to serve the Broadway group.

Note of Cooperation Apparent

The ever-present note of cooperation was again apparent in the formation of building, membership, finance, and pastoral leadership committees, each containing three Broadway group members and two First Church members.

Although no official commissioning of the new group had taken place thus far, organization was at such a point as to merit the consideration of a fund-raising effort to secure a portion of the monies which would be needed for creating the first unit.

Again the Board of Church Extension was called in. This time they were asked to provide a fund-raising procedure and direction.

William S. Ryan, minister of the Broadway Church, delivers a Sunday morning sermon before an average group of about one hundred Broadway parishioners. The church is meeting temporarily in one of the First Christian Church parlors.

A goal of $50,000 was adopted, to be underwritten in eighteen months. The campaign, a joint effort of two groups, was sponsored by the First Church and co-chaired by R. A. Miller, First Church, and W. Bush Walden of the Broadway group.

Sixteen teams composed of more than a hundred canvassers from both groups tackled the job. They not only achieved their goal but exceeded it for a total of $52,000 from almost 400 pledges.

With partial financing of the project assured, the finance committee began negotiations with Church Extension regarding a loan for the balance of the funds needed.

Loan of $70,000 Needed

A careful study showed that a loan of about $70,000 would be necessary to cover all costs including furnishings. This, of course, was in addition to what was being contributed by Broadway and First Church. Such a loan was arranged through Church Extension, a portion on a short-time basis, the remainder over ten years.

With the financial picture complete, contracts were signed, and on July 5, 1958, ground was broken on a new first unit to provide educational, worship and fellowship facilities.

To fulfill the final request of the five-point program outlined by Church Extension, the pastoral leadership committee extended a call to William S. Ryan, at that time minister of the Lebanon, Missouri, Christian Church, to accept a full-time ministry with the Broadway congregation.

Since October, 1958, Mr. Ryan, a graduate of Bethany College and Union Theological Seminary, has provided ministerial leadership to the new congregation in a very capable manner.

The completion of charter-day services last October brought the new Broadway Christian Church into official existence.

In his sermon on Charter Day, Dr. Lemmon addressed the eighty members of the new congregation and congratulated them on the decision they had made. But, he continued:

"Will Not Be Easy"

"I warn you that it will not be easy. You are accepting responsibilities which you have not previously held. You will need to be loyal. It is possible to hide out from a big congregation like this [First Church] but you cannot hide out among eighty persons. You will need to be loyal and constant. You will need to be sacrificial in your expenditure of both time and money if this church is to succeed. No institution can be established, and especially no church, without the Churchillian qualities of sweat, and blood, and tears."

This new church was born of the desire of a strong, established congregation and its minister. This desire and concern showed continued fulfillment in close cooperation and mutual sharing by the new and the sponsoring congregations.

Many expressions of concern have been made by First Church. These include the giving of about one hundred members, the financial outlays in purchasing a site, a parsonage and the support of a $52,000 fund-raising campaign, and, not least, the uncounted hours of time and labor by its members.

Deposits and withdrawals into the Broadway building fund account maintained with the Board of Church Extension are made jointly by Glenn Geiger, Broadway building fund treasurer, and Mrs. Elizabeth Conner, First Church secretary.

Continued financial responsibility to the new congregation has been accepted by First Church. The inclusion of special items in the First Church budget assures support for the immediate future.

With an average attendance of more than one hundred, the Broadway Church is conducting Sunday services simultaneously with First Church but meeting in a large parlor in the First Church educational building. Church school for both groups is being conducted jointly, using First Church facilities.

Many Noteworthy Elements

There are many noteworthy elements to this venture of which other established churches might well take note.

First are the fostering proposal and initial steps taken by the minister, Dr. Lemmon, who in turn led his congregation into a fuller understanding of its obligations and opportunities.

Second is the interest and generosity of the fostering congregation without whose faith and financial assistance the project could not have succeeded.

Third are the cooperation of the Missouri Christian Missionary Society and the assistance of the Board of Church Extension in providing its full retinue of services, all free of charge.

What has been the effect of this venture on First Church, Broadway Church and on Disciples of Christ as a whole?

Dr. Lemmon feels that First Church is much stronger

Groundbreaking ceremonies for the first unit of Broadway Christian Church were held last July. Here, from left to right, are Glenn Geiger, treasurer; A. Basey Vanlandingham, chairman of the building committee; and W. Bush Walden, church board chairman. They are shown as they turn the first spadefuls of soil.

—News Photo

spiritually and numerically as the result of its efforts.

The void created in program and membership has challenged the congregation to greater efforts in filling the gap and to an extended witness in the community.

Renewed vigor has been seen in the training of workers and in the enlisting of formerly untapped talents. As a result, more people are doing more things.

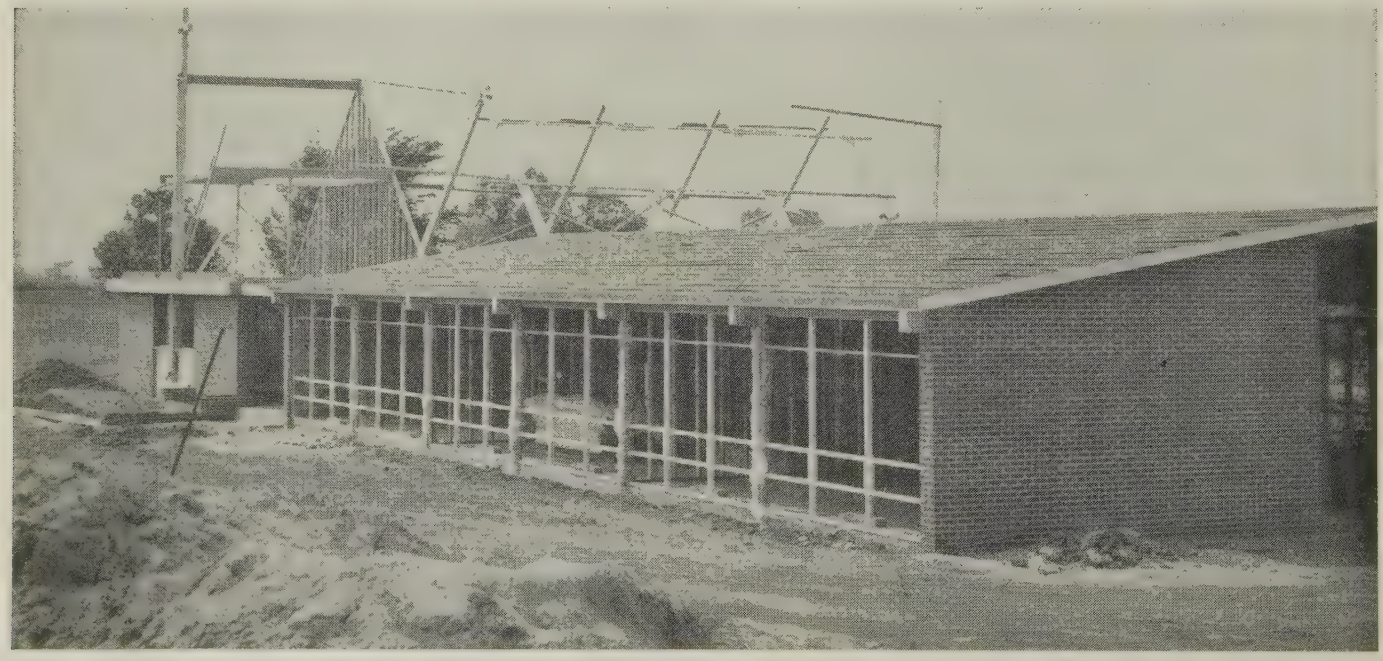
It isn't often that a minister can accept a pastorate such as Broadway and be confronted with such a high degree of accomplishment.

Mr. Ryan feels that with such undergirding a strong, effective church is assured. "This is our challenge as a congregation," he says.

The impact of this new church is being felt by the Missouri State Society as the new church lends its cooperative and spiritual force to the state program. It also is being felt through its already committed concern and giving to all Disciple causes.

The tremendous joy and sense of accomplishment that have come to these two churches can and must be repeated time and again throughout the brotherhood if Disciples are to meet the challenge of this hour. Beginning with 1960, Disciples should establish a minimum of one hundred new churches each year. The cause of new church establishment must have a high priority in the Decade of Decision.

Below is the first unit of the newly established Broadway Christian Church as it appeared while under construction.



Pastor of New Church Speaks on Charter Day

WE have received a charge and a commission to become a new church of Jesus Christ. The question arises, What have we accepted? As I see it, the simple truth is that we have accepted the obligation of a particular importance. It is to be a *church!*

Now this may seem trite, obvious, an unnecessary thing to say. After all, we are all aware of this fact. But we are saying more than might first meet the eye.

One aspect of the obligation to build the church carries with it the necessity to be loyal, in our case to this mother church, which through its generous spirit gave birth to the Broadway Christian Church.

The second obligation is still deeper. It is an obligation to accept the uniqueness and distinctive nature which characterizes the true church and strive to make this a reality in this new fellowship. That reality is Christian love.

I am more and more convinced that this is the distinguishing feature of the church when what is called *the church* is really that. Where the church is, there is a group guided in their individual and corporate action by the love of God and Christ.

The church was conceived as a result of the work of the Son God sent to the world, a Son who expressed God's loving concern for his children. What we help to establish and continue will be part of the true church only as we express this same love.

Love shows in dealing with one another and others. I do not mean the milk-toast sort of thing in which all agree or are alike in the church; for the church is made up of all sorts of people from different economic, social and racial backgrounds. Therefore they have different ideas.

This love is a dynamic, powerful emotion which causes people to deal with one another and their differences in Christian love. This love does not obliterate differences but enables us to rise above them.

Love also expresses itself in this group which calls itself the church when their Christian concern reaches the end of the earth. This church exists for the purpose of bringing the Saviour to the world—this whole world which includes ourselves but is not limited to us. Therefore, the true church is concerned and seeks to minister to the whole world.

This is the love we are obligated to have in our church. Our promise as a new congregation is to seek, accept and remain faithful to this obligation—to show forth in our church life the love of God and Christ Jesus.

We have a four-year-old daughter named Kathy. When Kathy sometimes strays from the truth, as all of us do, we have told her that it shows in her eyes. Now when we ask Kathy if she is telling the truth, she says, "Yes, see my eyes," or if she is not, "Don't you look at my eyes."

As Kathy's eyes give her away, so the presence of Christian love could "give away" the members of the Broadway Christian Church and reveal them as part of a real church. Our hope is to show ourselves to be those who are seeking this love as we accept the obligation to be a church!

—William S. Ryan

Broadway and First Church officials are shown as they check blueprints of the first unit of the new Broadway Church. From left to right are George Garner, vice-chairman of Broadway; A. Bush Walden, Broadway board chairman; A. C. Ragsdale, treasurer of First Church; and R. A. Miller of First Church, chairman of the fund-raising campaign.

This rural church in Kentucky is making an important impact on its community because it opens its doors to organizations of the area which are concerned with the welfare of the people. From nearly every section of the United States come reports of similar utilization of the facilities of rural churches.

—Photo by Dale Medearis

Rural Churches Serve the People

By ROBERT H. McNEILL*

As someone has put it, "Cotton is going west, cattle are coming east, the migrants are going north, the Yankees are coming south, and everyone is going to town." The United States population today is being scrambled and re-scrambled. Like it or not, we must face it.

Nowhere is this more evident than in the rural areas. The former patterns of family and community life are rapidly disappearing. The farmer travels widely, doesn't swap work with his neighbor and often may not be acquainted with him. He needs considerable capital, lots of machinery and scientific planning.

What about town and country churches? Are they facing these changes squarely? What are they doing? Such rude questions as these were fired by the writer in the direction of fifty rural church ministers and laymen of Disciples of Christ.

This group of experienced and successful town and country church people have provided many and varied answers. I will list some and try to indicate trends.

Many church people work in worthy non-church activities.

A Southern hill area pastor said, "Our church has consistently provided the largest number of leaders for worth-while activities of the community as a whole. . . ."

A Midwestern level-land layman said, "At no place in community life does the church show its leadership more than in community organizations."

Churches serve by encouraging others to use their facilities.

From nearly every section of the United States came the word that church buildings (social rooms and halls mostly) are thrown open to community service groups. This includes providing a meeting place for (and frequently leadership for) "nearly every kind of character-building group" in the community.

Sometimes churches play host to recreational functions. When such activities cannot be handled, church groups often join in raising funds for recreational centers or equipment.

Church people are responsive in local emergencies.

A ministry to the ill and disabled is a "must," of course. There are many possibilities and opportunities. Church women take in prepared meals and the men have a regular hospital and rest-home calling plan, one minister pointed out.

Some rural areas have a regular plan of action when death strikes or when serious illness interrupts work at a crucial season. "At church or by phone, church people swing into action," as one letter put it. "Farm machinery for tilling or reaping comes down the road and turns in the lane or driveway. . . . Not that these are poor people, but few farmers can suffer the loss of a single crop. . . . "

Farm fire losses sometimes are "total." Used clothing, furniture and even money are collected for fire victims through the church, a layman reported.

A California church is a haven of help in floods. Aiding the Red Cross, church members set up a headquarters for flood relief with the church providing

*Mr. McNeill is a director in the interpretation section of The United Christian Missionary Society.

laundry facilities and clothing depot. One group of churches reported having a "transient hardship" fund.

Even "special" or "unusual" projects may be undertaken.

A pastor in the west reported that his town's post-office-grocery store had burned down and townspeople weren't going to rebuild it. Church leaders took over, he said, "and are putting up a nice-looking building . . . as an investment. Rental payments will go to a parsonage fund."

One letter praised the work of an Ohio small town pastor "in the development of a community council and community calendar, credit union, cooperative locker plant and a successful local option campaign."

A central Missouri church "was instrumental in getting the school system to retain a Negro teacher when the Negro school was absorbed by the white school. . . . " Another helped the town to keep its only service station by "locating a young man who could run it. . . . "

A growing group acts in governmental and school life.

A Midwestern minister said, "At a recent community election fifty per cent of the votes were cast by members of this church."

Reports from Ministers Show that Many Disciple Congregations Are Rising to Meet the Challenge of A Changing American Rural Scene

Several scattered churches have decided to send "official observers" from the church to all community public meetings. The idea is to keep the church closer to community leadership and to express interest and moral concern.

Two ministers in Disciple town and country pastorates held public office. One was a police magistrate in Oklahoma; the other, burgess (legislative representative) of his community in Pennsylvania.

"We need to write letters and letters and letters to our representatives in government," a minister stated strongly.

Community relationships involve state, national and world links.

Displaced Persons' families have been given a new start by many rural church communities. Used clothing and other relief materials are sent to the Disciple Interchurch Aid Center in Indianapolis or to Church World Service. There are surplus crop and "heifer" projects.

Churches of the West and Southwest (Michigan, too) have helped migrant workers through worship services, Christian education, kindergartens and relief to the distressed. A California church group is erecting an activities center in a migrant settlement.

Another Western church surveyed its Indian population, analyzed the community relationships and worked out a follow-up service.

Four phases make up a general plan for action.

Thus we have seen that *some* Christians are bringing the message and influence of the gospel to bear on their relationships to their neighbors and communities, individually and collectively, to the end that men everywhere may live more abundantly.

But this does *not* mean that *all* Christians see that God speaks to man in *every area* of life.

How can we get a broader view? How do we "get going"?

One key to the future is seen in the broader type of general education being provided by seminaries today

In this photo two members of the rural church in the background discuss the Lord's Acre project sponsored by the congregation. Many town and country members are learning about stewardship and are now giving generously of their time, energy and other resources. Sometimes good stewardship may require the uniting or other cooperative sharing of resources through means such as pastoral unities and unions.

—RNS Photo

Planting "Christian Seeds"

IN these crucial days we cannot afford to be content just to preach, to bury the dead and conduct fund campaigns to enlarge the parsonage.

Christian seeds must be planted in fertile community soil. The insects and roving beasts in many communities stand ready, mouths open, to swallow each choice of seed which churches sow.

Until we influence conditions in our communities we cannot expect to see a productive yield from our Christian labor.

—D. W. FROGGE

Town and Country Church

along with the regular biblical and theological subjects.

"Ministers are still regarded as key leaders in community life," writes Dale W. Medearis, director of town and country church for The United Christian Missionary Society. "They are in strategic positions to influence community decisions and to set the moral tone of life in general.

"If ministers understand what is taking place and have wholesome attitudes toward people and institutions that make up the community, and if they possess the social engineering skills that make them effective workmen, the rural revolution can be guided toward satisfactory fruition. Rural people can come out of it with new ways of living that are socially and economically sound as well as morally and ethically right."

A second key is in the area of the stewardship of means and life.

Rural church people, along with urban people, are having to learn tithing and proportionate giving. But this is not all. They have to give of their time, energy and other resources. Sometimes good stewardship may require the uniting or other cooperative sharing of resources (pastoral unities or even church unions).

Along with leadership and stewardship we need a particular type of study and analysis of our communities.

Papers, pamphlets and guides are now available to help in examining broad areas of concern—world order and peace; inter-cultural and inter-group relations; Christian citizenship; economic life; relief and rehabilitation; and social welfare services.

As a natural outgrowth of general studies, churches may come to a better evaluation of the tensions and illnesses of their local (as well as total) environment.

The fourth phase of this general plan is drawing up the program and putting it into action.

Short-term and long-term objectives should be formulated. The choice of these and their timing are important. A one-at-a-time approach to projects often is considered wise.

A current social welfare suggestion sheet offers three ideas to spark worth-while activities. One is a service of recognition for new voters. The second is providing within the home community housing and/or activities for aging persons. The third is taking steps to identify and clarify the daily work we do for our livelihood as responsibility toward God and one's fellow man.

A clear call is issued by a Christian layman.

Clear-cut, it appears to the writer, is the call for action based on Christian conscience as voiced by J. Irwin Miller of Columbus, Indiana, in addressing the 1958 International Convention Assembly at St. Louis:

"The evils, the shortcomings and the wickedness of each age have flourished when its people have been complacent, or silent, or fearful;

"And in the ages when Christian individuals and Christian groups have been concerned, courageous and vocal, society has been able to rid itself of many ancient evils and to reach new levels of justice, mercy and brotherhood."

This rural church, small but newly painted, stands in a prominent location at the heart of a farming community. Hundreds of churches such as this are developing programs of service to their communities and are making a most vigorous witness.

—Photo by Medearis

—Photo by Fiers

Two Paraguayans walk along the street which passes the House of Friendship, social center-church sponsored by The United Christian Missionary Society, which is helping people of the Coronel Oviedo area to discover a more meaningful existence.

Harvest-time in Latin America

United Society President A. Dale Fiers Tells of His Recent Journey

PROTESTANTS in South America and the Caribbean area are accomplishing far more than statistics reveal. A new day is dawning for Protestantism, and the work is so full of promise that Disciples of Christ must find ways and means of enlarging their missionary enterprise in those fields.

This is the conviction of A. Dale Fiers, president of The United Christian Missionary Society, who made an administrative tour of Haiti, Jamaica, Paraguay and Argentina this past April. WORLD CALL put several questions to Dr. Fiers shortly after his return from the three-week trip.

"Why did you visit South America and the Caribbean at this time?"

The Society president pointed out that he had previously observed mission work in Africa and Asia, but this was his first opportunity to inspect the Society's work in Paraguay, Argentina and Jamaica. It was also his first visit to the Albert Schweitzer Hospital with which the United Society is associated in Haiti. He went at this time to talk with missionaries and Christian nationals about their relation to the new church effort of the brotherhood in the coming Decade of Decision. Under the Strategy of World Missions, the United Society and its mission fields are entering into a concerted effort to develop new churches overseas.

"Were you able to observe all of the United Society's work in the countries you visited?"

The mission executive began to list so many people, institutions, churches and preaching points it seemed incredible that he could have seen them all on his brief tour. He met and talked with thirty-two Disciple missionaries who were on the field at the time of his visit, plus some sixty nationals who hold positions of church or mission leadership. He saw the schools—Oberlin High School in Jamaica and Colegio Internacional in Paraguay; the social centers—Friendship Mission and House of Friendship in Paraguay; nearly all of the organized churches; and several new preaching points.

In addition, Dr. Fiers managed to visit a number of union projects in which Disciples have a part. These were Albert Schweitzer Hospital in Haiti, Colegio Ward, Union Bookstore and Union Seminary in Argentina, Union Seminary in Jamaica, and a meeting of the Evangelical Workers Fellowship in Paraguay. Moreover, he had a conference with directors of the language school in Costa Rica, where eight United Society missionaries are engaged in language training for work with Spanish-speaking people. This full schedule explains why he saw few of the usual "tourist sights" on his journey.

Our reporter wondered, ***"In what ways are the Disciples in Argentina, Paraguay and Jamaica carrying out the policies of the Strategy of World Missions?"***

In response to this question, Dr. Fiers was enthusiastic. First, he noted a determination on the part of missionaries and nationals to develop the life and outreach of the churches. Jamaicans are studying the recommendations of the survey made by Donald McGavran in 1958. They are moving to open several new preaching points this year. Paraguayans are asking that a study of their situation be made in the light of possibilities for church growth and leadership development. They are already deploying their forces into

promising new sections on the outer edges of Asunción and Coronel Oviedo.

The *Junta* or administrative board of the Association of Churches (Disciples) in Argentina is developing a plan for establishing preaching points up the Plata and Paraná rivers from Buenos Aires to Resistencia.

In the second place, there is recognition of the need for trained and capable leadership if the churches of South America and the Caribbean are to expand. The Society president talked with mission and church groups about this need. He pointed to the developing missionary spirit of churches in the Philippines, Japan and Puerto Rico which now have missionary representatives outside their own borders.

A venturesome, missionary spirit is taking hold of Disciples in Argentina. They are asking that two missionary couples be sent to work with their established churches so the nationals may be free to launch work at the new outposts.

Promising Group in Training

In Jamaica, an unusually promising group of young Disciples is preparing this year for the Christian ministry. The Association of Jamaican Churches is counting on them to assist with opening the projected new preaching points.

There is a need for more missionaries in South America, Dr. Fiers declared. There is also a desire for more missionaries on the part of the South Americans. We find no insurmountable barriers raised against Protestant missionaries on the part of South American governments. It will be a long time before national leaders are sufficiently prepared to carry the administrative load alone without the counsel and partnership of missionaries. This is especially true in Paraguay.

"What about the policy under the Strategy of World Missions which calls for use of new techniques of missionary work?" our reporter asked.

This brought a vigorous reaction from the Society executive. The most significant technique of missionary work which he observed in South America, he said, was that of the church-social center combination. This plan is in operation at Friendship Mission in Asunción and at the House of Friendship in Coronel Oviedo, both in Paraguay. It is being started at Tablada near Buenos Aires and is planned for the town of Barranqueras, Argentina.

Takes Gospel to Needy

The church-social center takes the Christian gospel to needy neighborhoods, taking to the people the wholeness of the evangelical ministry. Worship in the church at Friendship Mission, for example, is related to daily living through community social service. This includes a kindergarten, dental and medical clinics, health education and personal hygiene, classes in sewing, cooking, typing, English, and handcrafts, recreation, audio-visuals, and a circulating library.

At this point in the interview, Dr. Fiers picked up a scrapbook with a beautifully hand-tooled and stitched leather cover. This, he explained, was made in a craft class at Friendship Mission and presented to him as a memento of his visit. It contained photographs of the church-center activities and other sections of the United Society's work in Paraguay.

The wholeness of our task in South America is also evident in the tie between churches and mission schools, the Society president said. One cannot help but note the strategic implication of Protestant schools. In Paraguay, especially, the Disciple school Colegio Internacional has given all Protestant work a prestige it could never have gained through a purely evangelistic enterprise. There is a need for maintaining the high quality of our schools and upgrading those we already have, rather than trying to start more schools.

"Doesn't the Strategy also call for Disciples to move further into cooperative work with other Protestants?"

Dr. Fiers reminded our reporter that in Argentina virtually all of our work, with the exception of individual churches, is a union enterprise, and the churches themselves are involved in cooperative projects. There is talk of organic church union in Argentina among Methodists, Disciples and Waldensians, but in actual practice it is educational institutions, rather than churches, that are unified.

In the Caribbean area a conference was held this year to plan for a consultation to develop religious educational materials for churches. In Paraguay there is a fellowship of evangelical mission workers, but its bond is the mutual agreement that the group will do nothing but have fellowship. Disciples in Paraguay are in the peculiar situation of being the only church body which observes comity agreements. Most other groups have little to do with cooperative strategy or with councils of churches. Under present conditions, there are limited possibilities for cooperative projects and United Society representatives face a real problem in trying to make an ecumenical witness in Paraguay. Through the fellowship of missionaries, a first step is being taken toward personal understanding.

Many Opportunities Appear

Drawing the interview to a close, the World Call reporter commented that there appear to be many opportunities for expansion of evangelical work in South America and asked, ***"Where do the Disciples go from here?"***

Dale Fiers lifted a corner of the leather-bound scrapbook and for a moment seriously studied the map of South America which ornamented the cover. Then he said, "I must confess that I started on this trip somewhat skeptical about our work in South America. I felt that it would suffer by comparison with what I had seen in other countries, chiefly because of the low figures we show on church membership. But now I feel we must use a different standard of measurement when judging our work in Paraguay and Argentina and in Jamaica, too. We are accomplishing far more there than our figures reveal. I came back from this trip convinced that we have just come to the time of harvest in terms of church growth. We must now find the ways and means of enlarging our missionary enterprise in South America, both in personnel and in the materials with which they work."

Does Patriotism Need Religion?

History Proves that Patriotism Can Be Good or Bad, According to Men's Faith

By C. E. LEMMON

Editorial Note: Around July 4 of last year one of the editors of World Call *heard C. E. Lemmon of Columbia, Missouri, preach an unusual sermon which was especially appropriate for the observance of the day as Freedom and Democracy Sunday. With Dr. Lemmon's permission, we use the sermon as an article in this issue. Dr. Lemmon, a former president of the International Convention of Christian Churches (Disciples of Christ), has been minister of First Christian Church of Columbia for nearly thirty years and is a contributing editor of* World Call. *Christian Churches will observe Freedom and Democracy Sunday this year on July 5.*

PATRIOTISM is a primitive and basic instinct of mankind. From the very beginning of civilization man has had this feeling of love for his native country. The soil of the tribe, the loyalty to group or country, has always prevailed in every country in history and every nation of the earth. The ancient Hebrews sang their songs of the Promised Land and though to us it seems as a desert, to them it was flowing with milk and honey.

One of the most eloquent speeches of the Second World War was made by Winston Churchill when the British Isles were threatened with invasion. "We will fight them on the beaches, we will fight them in the streets, we will fight them in the air, we will fight them to our death." On the other hand Hitler rallied the German people to the protection of the "fatherland." And when Hitler's armies invaded Russia, the Russian peasants rose up in bitterness to throw back the invader. Millions of them died to protect their native soil. Sir Walter Scott put this sentiment well,

"Breathes there the man, with soul so dead,
Who never to himself has said,
This is my own, my native land!"

Immediately one sees that patriotism is not always good. Sometimes it is an expression of good and sometimes it is a cloak of evil. Surely the patriotism of Roosevelt and Churchill and Hitler and Stalin was not equally good. I judge that it was neither wholly bad nor wholly good. Patriotism, being a highly secular property of the human soul, cannot stand alone and unjudged.

We can usefully turn to the Bible for clues as to the problem of relating patriotism and religion.

Freedom and Democracy Sunday

THE suggested theme for Freedom and Democracy Sunday, July 5, is "The Freedom of the Churches to Speak About Controversial Issues." In hundreds of Christian Churches (Disciples of Christ) the "Hartford Appeal" of the National Council of Churches— a pronouncement which reaffirms the church's right and duty to speak out in society—will be used in worship and study. This is one of the suggestions made by the department of social welfare of The United Christian Missionary Society, which annually sponsors the July emphasis.

Every human sentiment needs the judgment of religion. This is true of hunger and sex, of work and play, of love and worship. Religion stands as the moral judge of all these human qualities of ours to qualify our actions and direct our conduct.

I

In the prophetic tradition of the Old Testament, the relationship of patriotism and religion was the relationship of power and moral judgment. We find this well illustrated in the life of King David. David was a mighty warrior. He was the man who sent victorious armies into the field and consolidated the nation's power. He is within the great tradition of Israel's strength as a people. Even after their nation had fallen, the one-time glory of Israel under the leadership of the great king was not forgotten. David represented power.

But there was another influence in Israel—and it was the influence of moral judgment.The men who represented this influence had no armies, no navies, no chariots or spears. All they had was the truth of God. And so a feeble prophet by the name of Nathan came to David to call attention to the moral judgments of God on the wickedness of the king and the corruption of the court. The prophet had no power except the power of moral suasion, but he had the courage to stand against the king and call him to repentance for his sins. Nathan was the representative of God in passing moral judgment on the instruments of power.

Relationship Always Important

This relationship is always important. There was John Knox, a Presbyterian reformer and preacher. He was close to the court of Mary, Queen of Scots, known for her cruelty, vindictiveness, and licentiousness. John Knox did not quaver before the queen. The queen represented power and John Knox represented moral judgment, righteousness and God.

George Walker Buckner, editor of World Call, was in Berlin on the last Sunday of June, 1937. He went out to the fashionable church in the suburb of Dahlem to the morning services. The preacher was Martin Niemoeller, then in his early fifties, who had been a youthful U-Boat commander during the First World War. Adolph Hitler was persecuting the Jews, expro-

priating their property, banishing them from the country, burning them in his awful gas chambers.

Martin Niemoeller was in the prophetic tradition. He was outraged by the sins of Hitler. He denounced the actions of the Nazis from his pulpit. That very week Hitler's storm troopers arrested Niemoeller and put him in a concentration camp. It was the moral judgment of religion against the vicious power of the state. To Hitler, Niemoeller was a traitor. But the pastor was true to God and time was on his side.

In this relationship the forces of religion should not as such seek power. Religion should be content with its prophetic role of standing over against the seats of power with moral judgment. Sometimes preachers are candidates for public office. Sometimes they are elected to Congress or occupy places of power in the political world. This they have a right to do, but when they do they leave their prophetic function and move over from the place of moral judgment to the place of political power.

II

This sentiment of patriotism—the love of state—needs the judgment of religion.

First, patriotism needs religion to cleanse it from pretension and hypocrisy.

One must look with suspicion on a politician who makes undue pretensions of patriotism. No citizen needs to shout his patriotism. It is to be assumed. If a man would stand up in this congregation and announce that he is a patriot, I would be suspicious. So when a man wraps the cloak of patriotism around him one needs to watch out.

The late Senator McCarthy tried to indict everyone who opposed him as not being patriotic. This makes one suspicious.

The Ku Klux Klan, an organization built around prejudice, willing to take the law into its own hands, claimed to be 100-per-cent American. In the early days of my ministry I was approached by this organization to join. I asked them what they stood for and they answered, "100-per-cent Americanism." My answer was that I was satisfied with less than 100 per cent—I would settle for 95 per cent, or 85 per cent—and that the passing grade in the college which I attended was 70 per cent and sometimes I was grateful that it was so low.

Can Be "Refuge of a Scoundrel"

Dr. Samuel Johnson said it well, "Patriotism is the last refuge of a scoundrel."

Frequently I receive letters from couples I have married. Usually it is from the wife, for men don't write very well. She will tell me about her children, her husband, the house they live in, the church they worship in, what her husband is doing, and about their health.

But once I received a very tense letter from a woman I had married five years previously. She told me how much she loved her husband and reiterated it five times in the letter. I was suspicious, of course. A woman who loves her husband seldom mentions it. It is taken for granted. This particular woman probably wanted to shoot her husband—and maybe he deserved it.

Second, patriotism needs religion to keep it true to a nation's highest ideals.

When Lincoln made his famous speech at Gettysburg, so poignant, so simple and so brief, concerning a government of the people, by the people and for the people, calling attention to the sentiments of the founding fathers, he added two words to his manuscript—the words, "under God."

True patriotism rests upon basic principles such as those we find in the Declaration of Independence and the Bill of Rights of the Constitution. As the ancient people of Israel were always being reminded of their law—based on their famous decalogue—we need to be reminded of the basic ideals upon which our nation rests. In an address made recently, Chief Justice Warren suggested that if the Bill of Rights were presented now he sometimes doubted whether it would pass. If this is so, the quality of our patriotism needs to be re-examined.

Must Guard Against Trifles

Third, patriotism needs the moral judgments of religion to keep from frittering itself away on trifles.

A good example is the American Legion—a great organization made up of war veterans who have pledged their loyalty to their country by entering the armed services in times of need. And these veterans have done a great work in education, fraternity and benevolence.

But the organization has not always stood up to its own ideals. Their conventions are often notoriously rowdy. We have seen them in our own town, filled with middle-aged rowdies, wearing gaudy caps and half drunk in their dissipation. We have seen them in a narrow interpretation of patriotism.

The American Legion is now engaged in the enterprise of circulating petitions to permit Bingo in Missouri. (See "Global Highlights" in this issue.) How trifling can a great patriotic organization become! Certainly it needs to take a second look at itself—if it is to represent the higher patriotism of the nation.

Patriotism Has Its Limitations

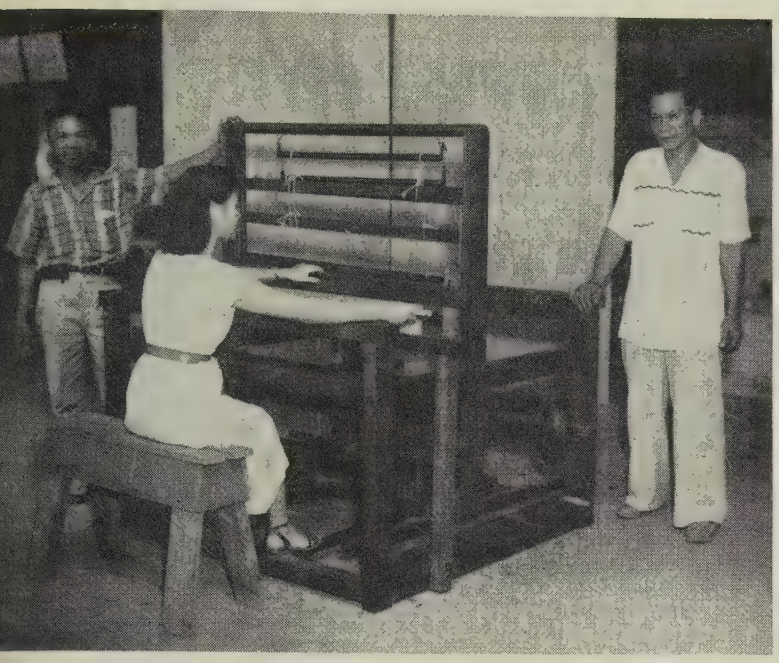
Fourth, patriotism needs to remember its limitations. It must be carried in the human heart with humility.

Patriotism is the love of country. When Edith Cavell, a British nurse, was standing before a firing squad during the First World War because she had helped British soldiers escape, she said, "Patriotism is not enough."

After all, statesmen speak for nations and peoples. A book by Norman Cousins, published a year or two ago, has an arresting title—*Who Speaks for Man?* Eisenhower speaks for America, DeGaulle speaks for France, Adenauer speaks for Germany, Khrushchev speaks for Russia, and MacMillan may speak for Britain—but who speaks for man? There is a higher loyalty that transcends our love of country. It is our loyalty to the human race.

Another book by Bishop Kennedy of the Methodist Church was also published a year or so ago. The title of his book is *Who Speaks for God?*

It is religion—our faith in God—that speaks for man and speaks for God.



This forty-inch hand loom was made in the Silliman University shop in the Philippines by Gil Severino, left, and Pedro Palubio, right. Miss Ricka Lopez shows how the loom works. Two looms were loaned to the Community Development weaving project.

New Frontier in The Philippines

Silliman University Begins Five-year Field Experiment To Assist Filipino Farmers

By LEWIS S. C. SMYTHE

Editorial Note: *Dr. and Mrs. Lewis S. C. Symthe, former missionaries to China with The United Christian Missionary Society, returned last year from a special assignment in the Philippines. Dr. Smythe, who is professor of Christian community at The College of the Bible, Lexington, Kentucky, served during his furlough as assistant to the president of Silliman University on rural life program. The special assignment was made possible by the United Board for Christian Higher Education in Asia, in which Disciples of Christ, together with most other major communions, participate.*

IN a little school building in a coconut grove in the southern Philippines one August afternoon in 1957, the local Parent-Teachers Association held a meeting. The group was made up largely of the mothers of the 160 children in the four-grade school.

They voted to ask their new second-grade teacher to train some of the women to weave cotton table cloths, bed spreads, and cloth for dressmaking that they could use in their own homes.

Asked University for Help

The head teacher was a woman who had been in that barrio [rural township] school for eleven years and knew everybody in the barrio. She agreed to request the nearby Silliman University Community Development Program to help the school in carrying out this weaving project.

Three old wooden hand looms belonging to the Development Program were loaned to the women and installed in the school building. The school teacher borrowed a fourth loom from an American missionary. The equivalent of $50 was advanced by the Community Development Program for an order of cotton yarn from the government spinning mill in Manila, so that an experimental setup might be carried out—and the project seemed ready to start.

Eager to begin their weaving lessons, the women exchanged enthusiastic plans for what they would produce on the looms. Imagine the reaction to an announcement that the delivery of the yarn would take six weeks because the coastwise boat had carried the anxiously awaited cargo past the port!

When the yarn finally did come, two of the looms proved inadequate and the third, made in Manila, was too awkward to use. Consequently, the Silliman University shop was asked to make two new forty-inch wooden looms for hand weaving and also a warping reel. While these were being designed and made, one seventeen-year-old girl started weaving a piece of white cloth with a blue pattern on the Manila loom.

Girl Was Happy

She showed such determination to weave a piece of cloth from which she could make a dress, that the shop repaired the loom and put on it a new American type hand-operated beater with a Japanese bamboo-reed. The girl was very happy. Later a Swedish warp beam to fit the new warping reel was put on this loom and it was named the International Loom.

When the new warping reel and the two new looms were delivered, the women were glad to get started on weaving cotton articles for their homes. They were able to work only part time because they had to help their farmer husbands in the fields and do all the housework connected with the "simple life," without electricity or even wells at their homes.

The women foresaw that they would need more cotton yarn soon, but when they tried to order another shipment from Manila it was learned that the government spinning factory had been closed all these months

by a strike. This brought home to them what the Silliman University people had realized from the start. It was hazardous to start a rural industry with raw materials that had to be shipped over 400 miles of sea.

So when Silliman University asked the women if they could weave abaca (Manila hemp) runner rugs for the boys' dormitory, they were glad to change to an available native material. The university was eager to have the rugs because the Philippine government had banned the importation of rubber mats.

But the weaving of rugs thirty-six inches wide and twenty-seven feet long on their hand looms was a problem entirely new to the province. So the university shop undertook to remodel the looms, and a style of weaving used in some Belgian sisal rugs was simplified for the purpose. Rope makers had to be persuaded to twist cord small enough and loose enough for the rugs. The selvage of the rugs required the addition of selvage heddles and a second warp beam on the looms.

The first rug made was not quite right but the university bought the second and third for the dormitory floors. This was the women's first sale and it came a whole year after they voted to learn to weave.

Why do the wives and daughters of Philippine farmers want to weave? They want to chiefly because it is necessary to supplement the meager income of the farm family.

Annual Income Is $357

On the average a Philippine farmer has a net worth of 4.4 acres of land, a nipa hut, one carabao or work animal, one plow, one hog, and 20 small native hens—a total value of only 830 pesos ($415).The farmer's usual annual income is only 715 pesos ($357) with which to feed an average family of six. Agricultural productivity in the province of the weaving project is about six bushels of corn per acre.

Making a living, therefore, requires either supplementing the farm income through industry in the locality or sending members of the family to the towns to work. With unemployment high in the Philippines, such work is difficult to get. Industrial jobs pay only 40 pesos ($20) a month.

All community development agencies in the Philippines face two fundamental difficulties—the problem of how to get barrio people interested enough to participate, and the danger that after the promotional agency is withdrawn, the people will go back to their old way of life.

In January, 1959, Silliman University started a five-year field experiment to resolve these difficulties. The first year had produced part of the answer to the first problem. Evening recreation meetings conducted by Community Development Program staff in a coconut grove have proved popular among barrio people, both young and old. These meetings, held every two weeks, are supplemented by a radio program in the local Visayan dialect three evenings weekly from radio station DYSR on the Silliman campus.

The Community Development Program of Silliman is attempting to solve the second difficulty by testing what can be accomplished by five different types of organization.

The first one is a "Modern Farmer" or subsidized agent of the Program who is a resident on a two-acre farm in the barrio.

Second is a "Farmer's Friend," who is also a subsidized agent of the Program living in a rural barrio but without a farm of his own to operate. Consequently he has to depend upon persuading local farmers to try out improved farm practices on their own farms.

Third is the barrio public school as sponsor of such improvement as the weaving project.

Fourth is a church as sponsor of service projects, such as the rural clinic and a credit union which were organized at Barrio Jones.

Community Leaders to Meet

Fifth is a community study group which brings together leaders of all important groups in the barrio for study of community needs. This field experiment will involve 25 or 30 experimental barrios and from 5 to 10 control barrios. The United Board for Christian Higher Education in Asia, in New York City, is contributing $30,000 a year for this five-year field experiment at Silliman University.

But a chain is not stronger than its weakest link. Any sound program for community development that will really benefit the rural people, instead of just pushing them around, requires the active participation of the people themselves in planning, choosing and carrying out the improvement projects that they want to do. Once the people are alert to what can be done to improve their communities, all government and voluntary agencies that might help them do it will be called upon increasingly for aid to self-help.

The initiative and responsibility must be in the hands of barrio leaders from the start so that first, the emerging steps of improvement are in keeping with their highest local culture values; and, second, these leaders always know that it is really their wishes and plans that are being carried out.

Begin by Making Friends

So the Silliman University Development Program does not have a "standard program" that it is pushing onto the people in the rural areas. Its field workers begin by making friends of the leaders in the barrios, and then they ask the leaders to jointly decide what they think should be done first to improve life in their barrio. Then the Program Director works out an agreement with the barrio leaders as to how and to what extent the Program can help them carry out the improvement project.

All this makes the start slower, smaller and very unspectacular. But as the barrio leaders grow with the improvement process they are ready to go on to accomplish larger and larger projects. Later they can combine with leaders of nearby barrios to initiate, plan and carry out projects beyond the power of their one barrio.

The most important thing is that they grow to the point where they can do more and more on their own. When this new influence is spread over the 18,600 barrios of the Philippines, the people will be able to demand the kind of government and the kind of national life that they want.

"But he is so busy! I hate to take even a minute of his time, no matter how badly I need him."

Your Church—

The Minister—at Your Service

By SAMUEL F. PUGH*

HOW often these words, or others of the same nature, have been expressed to the deep disappointment of the minister of whom they were spoken.

If church members only knew it, the minister is never too busy to be called wherever and whenever he is really needed. He *is* too busy to have a person drop in for a half-hour chat two or three times a week, or to be called upon to run endless errands for women who are preparing the church dinner. He is too busy to type the stencils, mimeograph the Sunday bulletin, light the furnace week after week, and lock the church when services are over as so many ministers do.

But *to be the pastor to the people*—that is a major part of his work. He does not wish to use his time and energy doing the chores for which a congregation should make other provision.

The minister would like to call in every home two or three times a year. He would like to talk with each family and each individual member long enough to know their interests and longings, their abilities, and their problems and needs. He would like to visit informally, laugh and chat, and come to appreciate the situation in every family. He would like to establish a sense of such true mutual understanding that he feels at home in every family and each person feels free to express whatever needs saying.

It takes a long time for church members to achieve such confidence in their pastor that they are assured he will not be shocked at any confession they make, that he will not scold them, and that he will not reveal the things they tell him. But when that day comes they will bare their problems with real freedom and confidence. Some ministers achieve such a relationship with a few people, some achieve it with a few more—but few, if any, ever achieve it with the entire congregation.

The day comes in every life that the minister is needed—badly needed, and quickly, too. There are thousands of people who do not know a minister either personally or by name. It may be hard to believe, but it is true that most ministers of city churches have several times as many funerals for persons of whom they have never heard as for persons whom they have met. Hundreds of families say to the funeral director, "You secure a minister. We do not know one."

"If church members only knew it, the minister is never too busy to be called wherever and whenever he is really needed. He is too busy to . . . be called upon to run endless errands for women who are preparing the church dinner . . . as many do."

There are many ways that a close relationship can be established. One is by listening attentively to the minister's sermon each Sunday. The listener comes to know the pastor's thinking and to appreciate his spiritual depth and power. Informal conversations, quest groups, social affairs, meals together, and calls by the minister help pastor and people to know each other better as the years come and go. The pastor who has stood at the bedside during illness, rejoiced with the family at the birth of each child, sent notes of congratulation at times of graduation and special honors, and stood by at times of death and other sorrow—that pastor is so close to a family that he and the members of it feel that he is within the circle.

We dare not forget, however, that there are church members who attend the various services so seldom that they would be embarrassed to call on the pastor for any help he might render. Indeed, in a large church there are members who would not recognize their minister as they passed each other on the street.

Be that as it may, the pastor is still *their* pastor. He may not be able to call on them regularly, but he wants them to call him when they need him. He is disappointed to learn, as he sometimes does, that a member has been in the hospital but he was not informed of it. On occasion a church family needs the minister but is too proud to call him.

Everyone calls a physician in time of emergency and often even has the doctor's office and home telephone numbers listed where they may be found without difficulty. But what of the pastor's notification? How many times does a minister have a member say after the morning service, "I have been ill for two weeks—and looked for you every day. I am sure someone must have told you." The pastor apologizes and explains that he would have called had he known of the illness.

If your pastor types the stencils, runs the mimeograph machine, carries food from car to kitchen for church night dinners—if he starts the fire on Sunday morning and locks the church after turning out the lights evening after evening—remember, he is too busy for that. You didn't call him for that. His work is too important for that. And someone needs to suggest some changes—new assignments, and budget items, and an evaluation of staff needs.

But do not say he is ever so busy—even when burdened with little chores—that he has no time to hear your problems and stand by you through the hours of the day or night if necessary. He always has time

*Mr. Pugh is national director of church development for The United Christian Missionary Society. This is one in a series of articles dealing with problems faced by congregations.

for you when you really need him. And when would you need him? You'll know! When the hour arrives you will not wonder whether this is the time. It will be obvious!

Until then, let us list a few of the occasions and circumstances in which it would be quite appropriate to call him.

When Is Minister Needed?

Get in touch with your minister:

—when you have a problem you cannot handle alone

—when you wish to discuss an important decision

—when there is illness in your family

—when death comes to a loved one

—when you know of a person who needs a minister

—when you are facing surgery or some other trip to the hospital

—when you would like to offer your services in the work of the church

—when you wish to discuss giving your life to Jesus Christ

—when you are depressed, resentful or discouraged

—when you have a wrong deed to confess

—when you need the services of a psychiatrist or social service agency

—when a loved one needs help to enter a hospital

—when you need help to adopt a child

—when you are threatened by approaching alcoholism

—when you wish to discuss your life work or your life mate

—when your marriage is facing disaster

—when you or a loved one seeks to adjust to a physical handicap

—when you have a grievance, or a suggestion for the welfare of the church.

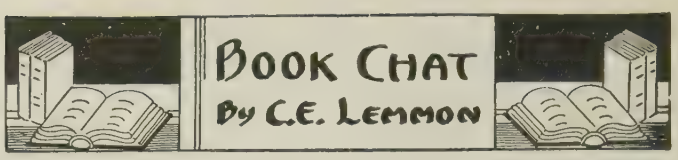
(A small place-card-style folder called "Helping Your Minister Help You" is available from the writer of this article, at The United Christian Missionary Society, 222 South Downey, Indianapolis 7, Indiana.)

Should Know How and When

When you have accepted the idea that it is all right to call your pastor when you need him, it is well to know how and when to call him. Even if he is anxious to serve, he does have regular office hours and calling hours. Usually he calls in the homes from two until five o'clock on week days. If you wish him to stop by your home, afternoon would be a good time. If you want him to talk with the family, an evening appointment can usually be arranged. If you wish to visit him in his study it should be by previous arrangement. The time between 10 and 12 A.M. is usually preferable.

In case of emergency, however, feel free to call him at any hour of the day or night. You won't be the first to do so—or the last, either.

When called, your pastor will listen to your story, and he will help you to see all sides of the problem or situation—and several possible decisions you might make. He will not make the decision for you nor condemn you for whatever decision you make. He is your minister. Let him be your *pastor,* too. He is always at your service.



PAUL Tillich is the leading existentialist philosopher of religion in America. "Existentialism," says Dr. Tillich in his latest book, *Theology of Culture,* "in the largest sense is the protest against the spirit of industrial society. . . . The protest is directed against the position of man in the system of production and consumption of our society. Man is supposed to be the master of his world and of himself. But actually he has become a part of the reality he has created, an object among objects, a thing among things, a cog within a universal machine to which he must adapt himself in order not to be smashed by it."

To save man from this involvement, man must be reached in the depths of his life. His ultimate concern is his religion, whether it be the enthusiasm of a Russian for communism or for the mysticism of the Eastern church or Catholic devotion or Protestant loyalty. Tillich examines the culture in which these meanings try to evolve in terms of philosophy, science, symbols, art, or depth psychology. He confronts each with its own limitations. To all of this analysis Tillich brings remarkable erudition.

Reading Tillich is not easy. Hearing him must be more difficult. A good friend, a minister of intelligence and education, attended his recent Cole Lectures at Vanderbilt on the relation of religion to culture. He said that more than a thousand people heard him in each lecture but not ten per cent really understood him. The response to Tillich was the general feeling that he "had something." From this it would seem that this great present-day scholar needs interpreters.

ROGER H. CROOK is a native of North Carolina, a Southern Baptist minister and a professor of religion on the faculty of a women's college in a southern city. He is a highly educated young man, with degrees from several southern universities. His book on *No South or North* is a discussion of race relationships. He is a supporter of the 1954 anti-segregation decision of the Supreme Court. He gives an excellent historical description of the background of the Negro in American life from colonial days to the present. He makes a careful study of the Negro today—where he lives, what he does, and how he works. The chapter on how the Negro and the Southern white man think on this question is clearly put. He has a chapter on the problem of anti-segregation from the biblical point of view.

He agrees with the scholarly finding of sociologist Gunnar Myrdal, who stated that this question of segregation boils down to a moral problem. As such, it concerns the church. Dr. Crook has written a straightforward work, easily read, rationally argued, and both informative and urgent. The chapters are so well organized that the book will be admirable for oral review before groups and clubs. It should have a wide circulation.

ONE can imagine that the late William James would have read Hugh Redwood's *Residue of Days* with interest. It is the record of a spiritual experience. For many years the author was a newspaper reporter on the

(*Continued on page* 43)

How Much Time for Peace?

By ROBERT A. FANGMEIER*

FIFTEEN minutes is a short period of time in which to make important decisions. The ladies take considerably longer to purchase a dress, and the gentlemen need more time than that to buy fishing tackle or golf clubs. On really major decisions, such as the purchase of an automobile or a house, the decision-making process may take weeks or months.

It would be the height of stupidity and tyranny if some future government edict would say, "Ladies and gentlemen, society grants you fifteen minutes to make these decisions." But, concerning a much graver decision, this is exactly what the technicians of modern warfare are saying to us: "You have fifteen minutes to decide between peace and a war of annihilation!"

Fifteen minutes? Members of the Appropriations Committee of the House of Representatives perked up their ears when this declaration about the nature of modern war was made by General Thomas S. Powers of the Air Force's Strategic Air Command. They had heard all of this before, as had the general public. But it seemed unbelievable that mankind could get itself into such a predicament. So General Powers gave a detailed report on the nature of modern war and the decision-making process leading up to war in an age when both the U.S.A. and the Soviet Union will have guided missiles that can span the oceans from continent to continent in fifteen minutes.

Will Have Supply of Missiles

Said General Powers to the Congressmen: In 1960 both our country and the Soviet Union will have an operational supply of several hundred of these guided missiles that can carry atomic warheads from Moscow to Washington in a quarter of an hour. Then the general explained what this modern technology of war has done to the normal democratic decision-making process.

We have radar screens, he said, to detect Russian missiles or planes coming in our direction bent on hostile purposes. If the radar technician spots what he thinks is a Soviet guided missile he reports this information to General Powers. This takes about three minutes, said the general, leaving us twelve minutes to decide whether to retaliate.

But then General Powers drew a new and frightening picture for the Congressmen. He pointed out that radar detection systems sometimes make mistakes. Instead of a Russian guided missile or plane the radar technician actually may have seen a swarm of meteorites or a flock of geese which on the radar screen could not at first be distinguished from missiles or planes.

Meanwhile, a few men in power in Washington will have to decide whether to retaliate against Russia with our own fifteen-minute missile. And unlike airplanes, guided missiles cannot be recalled. A war may have started by accident. In fact, General Powers and many other military men and scientists believe that accidental war is much more likely than one by design.

In a world such as this, obviously Albert Einstein was correct when he said shortly before his death: "The atom has changed everything save our mode of thinking . . . and thus we drift into unparalleled catastrophe." The type of changes that the father of the atomic era had in mind included some sort of control by a world organization over decisions to make war.

It was about this and many other perplexing questions that churchmen of the United States spoke at the Fifth World Order Study Conference at Cleveland, Ohio, last November.

Outlined Observations

Speaking to the general theme, "Christian Responsibility on a Changing Planet," the delegates of the Protestant and Orthodox churches outlined their conception of the possibilities and difficulties that face Christians as citizens. The 600 representatives in four discussion groups considered The Power Struggle and Security in a Nuclear-Space Age; Overseas Areas of Rapid Social Change; Changing Dimensions of Human Rights; and International Institutions and Peaceful Change.

The 65-page report of the Cleveland Conference is now available through social action offices of the various communions for use in the 1959-60 "Nationwide Program for Peace." It is hoped that every local church will take some part in this year-long emphasis on international affairs. In addition to programs through denominational channels, state and local councils of churches are expected to sponsor institutes on international affairs.

How Can Church Meet Crises?

Anyone who has observed the slow-moving pace at which the church and similar institutions make up their minds may wonder how they can hope to speak in a relevant and meaningful manner to the crises of our times. Fifteen minutes to make a decision about war, you say. It may take our church that many weeks or months to decide that we are interested in even *studying* this problem! This is true and indicates the mammoth gap between the mode of thinking of all democratic institutions and the rapid pace at which we must change these institutions to meet the challenge of modern war.

No one knows when the first guided missile will be launched at a military target. It may be in 1960, 1965, or never. This will depend on whether our civilization and its institutions are able to quickly change their structures in order to control science for the welfare instead of the destruction of mankind.

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*Mr. Fangmeier is director of Christian citizenship in the department of social welfare of The United Christian Missionary Society.

Children Have Problems, Too

Learning the Lessons of Group Living In a Family Is Not an Easy Thing to Do

By RICHARD E. LENTZ*

IT is a good thing that a baby does not know all that is expected of him in his new family relationship. When an infant is born he may have as many as twenty persons in his family awaiting his arrival, each one with preconceived ideas about what the newcomer should be like or what he should do.

Without asking for it, a baby, by being born, becomes son or daughter, grandson or granddaughter, and perhaps cousin, niece, aunt or uncle as well. This tiny baby is one end of an intimate relationship with a score of adults or other children. These relationships are family problems for children all during their very early years.

It is a problem for any of us to adjust to the dreams and demands of others involving our life. But for the little child, life is mainly such adjustment. His father and mother may expect him to fulfill the predictions of a baby book he has never read! His grandparents may expect him to be a new edition to their own family of another generation.

His brothers and sisters (if there are older children) may welcome or resent his coming into their home. A baby may actually be a family problem—in which case he also has serious family problems.

Adults or older children increase the normal complications of life for a young child when they compete for his attention or loyalty. Observe the anxiety of a child when members of his family pull him in different directions by their several demands upon him.

SIMILAR fears are created for children sometimes by misconceived humor of older members of their family. The so-called "practical" jokes are usually very impractical as means of healthy child development.

Have you heard some adult threaten to "go off and leave" a child in a strange place or in the dark? Perhaps you have watched a child as his parent "jokingly" offered to "give you away" to a stranger. Occasionally an older child will threaten to "throw you in the lake or river."

WHEN people upon whom we depend for our security and love treat us in such thoughtless ways, our family becomes a problem—even a handicap to us. Children are more sensitive than persons of more experience. They can be terrified more easily—if you enjoy watching another's terror!

Everyone begins life as a gross individualist and because of this fact he faces rigorous socialization to fit him for family living. The first lessons about group life which all of us had to learn reached us in the *form of family problems.* Living with brothers and sisters—and parents also—who are themselves only partially socialized is not easy for a child. Yet this informal education of "individualists" for responsible social life is one of the family's greatest contributions to society, including the church.

IT would be undesirable then, even if it were possible, to shield children from all family problems. Many family problems for children are healthy, normal "growing pains" of their social development.

Most families are conscientious in trying to teach little children how "to eat right" and how to observe the rules of health and safety. Today there are many accomplishments which parents think are necessary for success in the business or social life of our times. Some ambitious mothers spend much time in supervising many lessons—music, dancing, swimming. From the child's or youth's point of view such parental ambition can become a problem.

As parents we wish our children to be gracious and generous. We hope they will be capable of fitting into many groups as loyal, constructive members. We want them to compete in many activities and to know how to win modestly or to lose graciously.

AS Christian parents, we desire especially to share our Christian faith and heritage with our children but not to demand that they conform to our particular religious opinions or practices. Our attitudes and purpose regarding moral standards are similar. Involved in every parent's responsibility to his child are these religious and moral aspects of a child's socialization. We need to prepare our children for intelligent participation in the Christian community.

Communication of the spiritual culture is a problem for both parents and their children. Children are human. They, no less than their parents, may be selfish or resistant to change. They may shout, "You are mean! I hate you!" To them, at that time, their family seems like a problem—and it is a real and often discouraging one.

INDEED, children have many serious family problems. They need understanding parents to help them. The church's role would seem to be principally that of parent trainer. However, in the children's lessons of the church school there are very many sessions planned to improve brother-sister or parent-child relationships at home where help is often needed.

Parents are not prepared for the tensions that develop in normal family living together. Occasionally a parent will confess failure or shame because his children do not get along with each other. An informal parents' group in the church can provide occasion for the sharing among parents of difficulties and of plans that have helped at home. Many such groups of parents are meeting regularly.

INCREASINGLY, personal counseling is in the year-round ministry of local churches. Where competent counselors are available, children and young people may be assisted in handling their family problems by talking through their problems with someone who understands.

Several research studies have proved that children will confide in adults and that they can be helped by counseling. Some ministers understand children well enough to be the children's pastor also.

Family problems exist for all members of families. Children have problems that are peculiarly theirs. Churches that desire to minister to all of their constituency will never forget the children.

*Dr. Lentz is national family life director for The United Christian Missionary Society. This article will be of interest to study groups within the Christian Women's Fellowship as well as to others of the church concerned with family life education.

—Photo by O. Roach

Disciple convention-goers will see a modern drama, "Christ in the Concrete City," staged in the open-air Theater of the Red Rocks, not far from Denver.

"Called to His Purpose"

Theme of Denver International Convention Assembly Highlights Both Past and Future

THOMAS Campbell's movement-launching "Declaration and Address" has served the Disciples of Christ as cornerstone and constitution for one hundred fifty years. As nearly as any statement could it has unified a strongly individualistic brotherhood.

At the end of this summer, August 28-September 2, Disciples of Christ will gather from all parts of the United States and Canada for the annual Assembly of the International Convention of Christian Churches (Disciples of Christ). Threaded through the thoughts —theological and practical—presented at the Assembly will be reference to Campbell's celebrated statement.

In 1909 the centenary of the "Declaration and Address" was celebrated in Pittsburgh. At the communion service in Forbes Field, between 25,000 and 30,000 persons took part.

On Wednesday, the last day of the 1959 Assembly, a special morning program will attempt to recapture sights and sounds of the historic Pittsburgh gathering with the aid of pictures, costumes and music.

THIS concern with the past and with the genesis of the brotherhood is to accompany an even more serious concern with the future. Disciples of Christ have already named the 1960's as their Decade of Decision. The 1959 Assembly of their International Convention will precede the year-long emphasis of the churches on Appraisal and Forecast. With this in mind, the theme of the Assembly has been stated: "Called to His Purpose."

Among issues to be raised during business sessions of the Assembly are several involving Christian unity, the historic plea of Disciples. Other resolutions will concern social and economic issues.

In addition to the annual reports of Disciple agencies which are always presented to the Assembly of the International Convention, there will be a progress report of the convention-appointed committee studying the re-structuring of the brotherhood.

Most of the sessions of the Assembly will be held in Denver's Municipal Auditorium, which is centrally located in the city. There, on the opening night of the convention, John Paul Pack, minister of the University Christian Church of Seattle, Washington, and president this year of the International Convention, will deliver the keynote address.

ON the evenings following, convention-goers will hear several leaders of American Protestantism, both Disciples and men of various other communions.

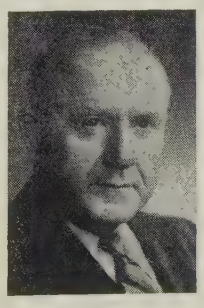
Dean Liston Pope of the Divinity School, Yale University, will be among the evening speakers, as will Joseph Sittler of the Federated Theological Faculty of the University of Chicago. Perry E. Gresham, president of Bethany College, will deliver the concluding evening address.

In mid-Assembly, "Christ in the Concrete City," an impressionistic modern drama, will be staged in the Theater of the Red Rocks, a natural setting in Colorado's spectacular scenery. The cast, which will include members of the drama department of Christian Theological Seminary, Indianapolis, Indiana, is under the direction of Alfred R. Edyvean.

The Theater of the Red Rocks is about thirteen miles from the city of Denver. A western-style outdoor meal is being arranged by a local committee to precede the religious drama.

THE Sunday afternoon communion service will be held in the Denver Coliseum. Again an ecumenical service, it is being arranged by a local committee under the direction of Jo M. Riley, minister of Central Christian Church, Decatur, Illinois. Mr. Riley will be serving as director of the Assembly's communion service for the third consecutive year.

The annual lecture series, usually concerning some aspect of Disciple history and usually delivered by a single historian or scholar, will be the work of three men, each of whom will speak on Thomas and Alexander Campbell and the relevance of the "Declaration and Address." On the final morning of the



Mr. Cochran

Dr. Pope

Dr. Brooks

Prominent participants in the Denver Assembly of the International Convention of Christian Churches (Disciples of Christ) will include Louis Cochran, Liston Pope and A. C. Brooks.

Mr. Cochran, author of *The Fool of God*, a popular biography of Alexander Campbell, will share in the lecture series. The lectures this year will concern Thomas and Alexander Campbell and the "Declaration and Address."

Dean Pope of The Divinity School, Yale University, New Haven, Connecticut, will deliver one of the evening addresses as a guest of WORLD CALL.

A. C. Brooks, pastor of Third Church, Indianapolis, is program chairman.

Assembly, all three will take part in a panel discussion directed by J. Daniel Joyce, former minister of Hanover Avenue Christian Church, Richmond, Virginia, now on the faculty of Christian Theological Seminary.

Sharing the lecture series will be Lester G. McAllister, provost of Bethany College; Louis Cochran, author of *The Fool of God,* a popular biography of Alexander Campbell; and Richard M. Pope, professor of church history at The College of the Bible, Lexington, Kentucky.

All the activities mentioned so far will be of interest to the convention as a whole, but special concerns of more restricted groups will not be neglected.

FUNCTIONAL Forums, in other years called Sharathons, are scheduled. They are designed to provide an exchange of ideas and mutual help with problems of church operation. Subjects of the forums have been divided into eight functional groups: membership, worship, stewardship, evangelism, world outreach, Christian action and community service, Christian education (religious education and higher education), and property. Each of the forums is to be directed by a pair of leaders with wide experience in the specific field involved.

Saturday afternoon is to be given to Fellowship Forums for four constituency groups of the Christian Churches: Christian Women's Fellowship, Christian Men's Fellowship, ministers, and young people.

Each afternoon throughout the Assembly there will be opportunity for meeting and talking with missionaries who at that time will be in this country from mission fields around the world.

AS always, an expansive exhibit hall will present visual evidence of Disciple activities in missions, at home and abroad, in schools and colleges, and in benevolent institutions. Attendants at the booths will answer questions, and convention-goers will find the exhibit hall a center for hobnobbing with old friends.

As the Assembly procedes through its six-day duration, the *Convention Daily,* a newspaper produced in the pressroom of the convention, will keep the convention up to the minute on what is happening and about to happen. All copies of the *Daily* and copies of major speeches will be included in the post-convention packet, which may be ordered ($1.50) by anyone registering for the convention, whether he actually attends or simply registers to support the convention. The packet may also be purchased at Denver. A value of at least twice the cost, the packet will be a handy reference source.

The Larger Patriotism

A July Fourth Message from the NCC President

By EDWIN T. DAHLBERG*

SOON there will be hoisted up the flagpoles of the nation a flag with two new stars—one for Alaska, one for Hawaii.

This means an immensely larger America—a fifty-star Republic.

If we should superimpose the map of Alaska on the map of the forty-eight states of the Union as they were, the base of Alaska's bird-shaped head would rest on Florida, the head on northern Minnesota, and the Aleutian Islands beak would reach up the coast of California. Now Hawaii is added to the rest, extending our nation far into the Pacific Ocean towards Asia.

Such an expansion of the American Union calls for an expansion of the American soul. No longer can we think of our American traditions in terms of the Pilgrim fathers alone, or the American Indian, the Negro, or the immigrant stock of Europe and other lands. Suddenly the Alaskan and the Aleut, the Eskimo and the Hawaiian have become our countrymen. To the forty-niners of the nineteenth century we add the fifty-niners of the twentieth century.

To incorporate all these new citizens into our culture and into the body politic will call for infinite wisdom and patience. There will need to be a great widening of our capacities for fellowship, and enlargement of our concept of patriotism, and a new understanding of what we mean by the American way. New religions have been added as well as new languages and people.

THIS is the beginning of a splendid adventure. Like Abraham of old, we are journeying into a new and better country. Let our prayer be that we might be delivered from the ambitions of national power and pride. Now, if ever, we need to "do justly, and love mercy, and walk humbly with our God." It is God who is the Author of our liberties. Only His might can permanently protect us and preserve sweet freedom's song.

As we lift our eyes to the new and even more beautiful banner that will soon be unfolded to the sky, let us invoke the blessing of God upon it, and pledge to it our highest allegiance, that we may forever be a people whose God is the Lord.

*Dr. Dahlberg is president of the National Council of Churches.

Church Leader Says Dulles "Dedicated Christian"

THE death of John Foster Dulles, former Secretary of State, has been termed "an irreparable loss to the world" by Roy G. Ross, general secretary of the National Council of Churches and a member of the Disciples of Christ communion.

Dr. Ross sent a personal message of condolence to Mrs. Dulles and her family upon the death of the statesman from cancer in late May. In addition, he issued a statement in behalf of the NCC:

"The death of John Foster Dulles, who brought to the consideration of international political problems the moral insight of a thoughtful and dedicated Christian, is an irreparable loss to the world.

"There are few who saw as clearly as he the implications of religious conviction in the determination of world affairs, and none of his generation who brought that conviction to bear so consistently in the formulation of policy and in the translation of policy into action.

"To him a just and durable peace among men was not merely attainable; it was a necessity. But he saw clearly that it was attainable only if all mankind, whether Christian or not, brought to its attainment the Christian spirit of forgiveness, of understanding, of hope, and of faith.

"His was not a wishful attitude. He was not merely an implacable foe of communism and of fascism; he was also a perceptive and shrewd and deadly foe of all other tyrannies; he remembered that the victims of tyranny were victims whose rights as human beings had been taken from them; and as a Christian he remembered that the greatest strength against tyranny is not material, but spiritual. He placed the moral attitude first in his attempts to bring a just and durable peace.

"From the day in 1937, at the Oxford Conference on Church and State, when he came to the conclusion . . . that 'there was no way to solve the great perplexing international problems except by bringing to bear upon them the force of Christianity,' he sought unceasingly to bring that force to bear on the great problems which confronted him as man, as churchman, and as preeminent statesman. . . . "

The author, standing at right, confers with panel members and the director of the popular program, "Insight," produced by the TV committee of the Church Federation of Indianapolis.

Focus on Faith

Cooperation Makes Religious TV Successful

By WILLIS CLARK, JR.*

TELEVISION can be a powerful voice for the church—if Christians are alert to their opportunities and if they learn a few of the rules for success. This is a fact being discovered in many communities across the nation.

What are the ingredients of success in this complicated and competitive medium of sight and sound?

Churches in Indianapolis, Indiana, have found that good TV programming calls for close cooperation, fresh thinking, hard work, and patience. These are the factors which have helped them develop an extensive television ministry which meets a need and reaches a receptive audience.

Today five major programs are being produced by the television committee of the Indianapolis Church Federation under the direction of Alfred R. Edyvean. Dr. Edyvean is head of the communications department at Christian Theological Seminary and is known by thousands of Disciples for his leadership of dramatic presentations at the International Convention Assemblies.

Dr. Edyvean works closely with the committee, using workshop methods that permit an individual to begin as a prop-pusher and develop into a producer. Members of the committee consider the medium of TV a way to enlarge their Christian witness. "I make 50,000 house calls every week," is the way one minister phrases his work in the ministry of television. It is not unusual for a producer or writer to spend as many as thirty hours in preparing a thirty-minute program.

On the television committee are representatives of a number of communions, but in the main it is Disciples of Christ and the Methodists who have taken the lead. Leaders from the national offices of Disciples in Indianapolis have given generously of their time to participation on the various programs of information and inspiration. Christian Theological Seminary has worked closely with the effort since its initiation.

What are some of the programs which the committee is producing?

ONE of the most successful programs has been "Insight," a weekly creative blend of drama and documentary which seeks to help the community gain insight into such issues as juvenile delinquency, divorce and alcoholism. Ministers, psychiatrists, social workers and concerned laymen chat informally about the vital issues confronting the community.

Every day the work of the committee is seen in the "Chapel Door" program, an inspirational show whose host is a Disciple minister. "Timothy Churchmouse," a whimsical puppet, visits the children of the city each Saturday. An experienced corps of teachers are used to create a simulated church school class situation. Highly developed teaching methods involving the best in theory and audio-visuals keep the program fresh and interesting as well as instructive.

Different congregations are presented on "TV Church" each Sunday morning. By means of the "videotape" pre-recording process a minister and his choir are able to be in two places at the same time on Sunday morning. Equal opportunity is given to all churches so that they may share their faith with the community.

TV Church" has achieved a status of dignity and beauty that rises far above most mediocre programs that are financed by particular faiths with a special axe to grind.

Variety and quality provide the format for "Panorama of Faith," seen every Sunday at 3:30 P.M. Because of its unique and flexible format the show is able to present everything from choreography to choir singing to carving and crafts.

The television committee is constantly seeking new ways of presenting the message of the faith, and continually the members are involved in study and appraisal of the present programs. This summer some new ventures were launched.

One key to the success of this voluntary Indianapolis effort has been the relationship with the local television stations. Public relations between the TV committee and the local stations is one of mutual appreciation and cooperation. Four channels graciously provide time and personnel for the committee—services which would run to nearly $100,000 a year.

STATIONS also have cooperated in the development of radio and television workshops in the city. These workshops, conducted jointly by the seminary and the Broadcasting and Film Commission of the National Council of Churches, have helped to provide sound training for many persons. The whole level of religious television has risen as a result.

Franklin S. Mack, executive director of the Broadcasting and Film Commission, in explaining the purpose of the BFC, says:

"Our purpose is to enable the churches to face the complex media of radio and TV networks and the film industry in a united approach . . . to win listeners and viewers to the Christian faith . . . to build a strong Christian family of believers around the world . . . to help religious groups understand one another . . . to work with radio, TV and film industries toward presenting the best in religious programming."

*Mr. Clark, minister of the Orange Christian Church, Glenwood, Indiana, is a student at Christian Theological Seminary in Indianapolis and a member of the television committee of the Indianapolis Church Federation.

Goldsboro and the Negro Church

Disciple Institute in North Carolina Strengthens Neglected Congregations

By GRIFFITH A. HAMLIN*

UNHERALDED and unknown to many Disciples of Christ, the Goldsboro Christian Institute in North Carolina rapidly is earning its rightful place among the finest of the brotherhood's home missions institutions.

The Institute is sponsored jointly by the division of home missions and Christian education of The United Christian Missionary Society, the North Carolina Christian Missionary Society, and the four Assemblies (Negro) of Disciples of Christ in the Eastern coastal states.

To understand fully the contribution being made by the Institute it is necessary to know something about the history of the Negro Christian Churches (Disciples) in the area.

Work among Negroes was started about eighty-eight years ago through the efforts of outstanding white leaders such as J. J. Harper, who later became president of Atlantic Christian College, Wilson, North Carolina. White leadership, however, did not continue steadily or keep pace with the rapid growth of Negro Disciples of Christ. So the Negro churches developed in their own fashion, with but very little relationship or similarity to the rest of the communion. The practice of foot-washing, for example, which was used for a while by the early white Disciples in North Carolina, has continued among the Negro Disciples. In more recent years the election of bishops has been practiced.

In the early 1900's the first step was taken that would lead to a brighter day for the growth and guidance of the Negro Disciples of Christ in this area. In the city of Goldsboro, North Carolina, was purchased a piece of property suitable for erecting a much-needed elementary school. A frame structure was built and served its day. With the growth of adequate public schools for Negroes, however, such private schools became obsolete. In time the building deteriorated and was dismantled.

In the early 1940's an attempt was made to erect a permanent building of a more useful nature. Year by year the large auditorium-office-dormitory-classroom-library building was completed and equipped for various kinds of meetings and programs for young people and adults, ministers and laymen. Today an indebtedness of only $12,000 remains.

THE credit for much of the progress in the past eight years must go to the executive director and his wife, Mr. and Mrs. C. L. Parks. Educated at Moorehouse College and Bethune-Cookman College, respectively, Mr. and Mrs. Parks have made a profound and lasting impression upon the Negro Disciples of Christ in the area served by the Institute.

After serving pastorates in Fort Worth, Oklahoma City, and Dallas, Mr. Parks spent five years on the staff of the department of church development and evangelism of The United Christian Missionary Society. He then served for a year on the staff of Flanner House in Indianapolis. Such a background of experience gave him a breadth of vision that has resulted in an enlarged program for the Negro Disciples of Christ in the East. Chi Rho camps, youth conferences, ministers' institutes, laymen's institutes, and other educational ventures have become centered in the Goldsboro Christian Institute.

RECENTLY an assistant has been added to the staff. Amos Artis has been employed to give particular attention to the area of evangelism. New areas of extension and service are being established and nurtured under his leadership.

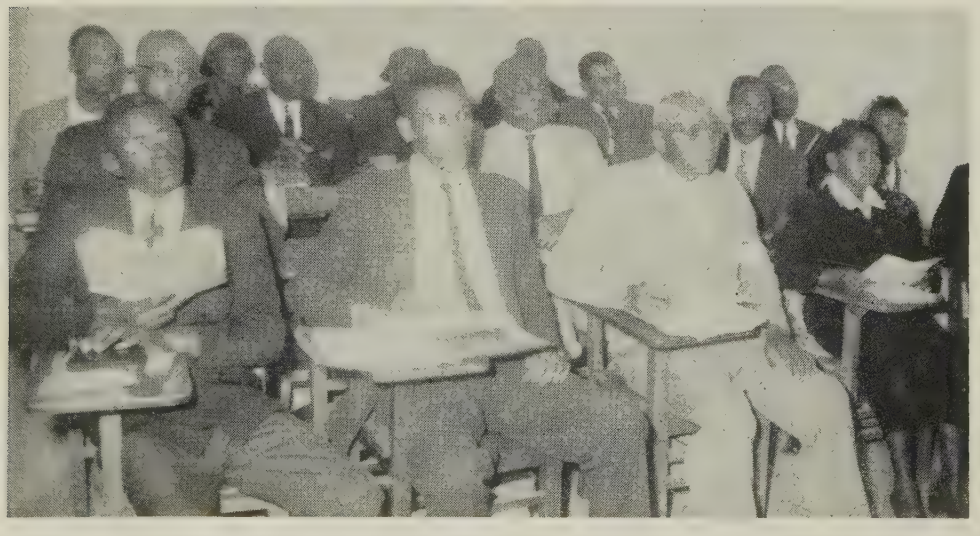
Probably the most ambitious program yet accomplished by the Institute is the present training school for ministers and other Christian workers. An enrollment of 73 was reached during the first year, ending this past May 10.

For two nights every week, laymen and ministers came to the Institute for classes in church history, biblical literature, English grammar and composition, and the practical ministry. Teachers were Mr. Parks, Mrs. James Melvin, Ross Allen, executive secretary of the North Carolina Christian Missionary Society, and the author of this article.

THE response was more than double what was anticipated. Some traveled as far as one hundred miles to attend the school. Certificates of achievement were awarded at the commencement program on May 10.

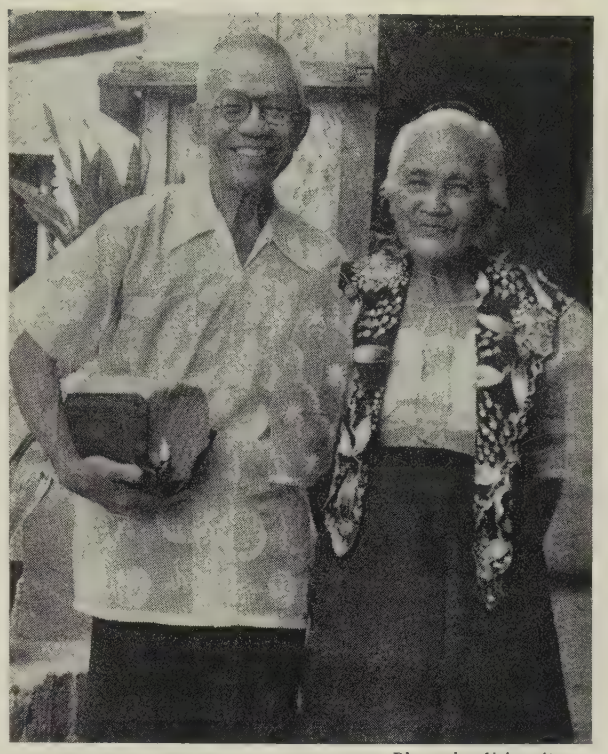
At the Goldsboro Christian Institute a new spirit of faith and hope has been kindled in the hearts of the Negro Disciples in the East.

*Dr. Hamlin is minister of First Christian Church, Goldsboro, North Carolina.



A large group of leaders attend the author's class in biblical literature during the recent training school for ministers and other Christian workers. An enrollment of 73 was reached during the first year, which ended this past May 10. Classes were held twice a week.

—Photo by G. A. Hamlin



—Photo by Velva Dreese
Apo Berto Ines and his wife stand together for a photo.

Young with Faith

At Ninety, Ruperto Ines Still Has The Same Zeal for the Gospel that Once Sent Him to a Philippine Jail

By MARY FRANK EWALT*

ONCE in a while we will have a pleasantly cool morning in Vigan. The breeze will be very gentle and a nice day will unfold. It was on a morning like this recently when Apo Berto (Ruperto Ines) banged on our front screen door with his best cane.

As I let him into the cool shade of the front porch I noticed that instead of his usual straw hat he was wearing an old felt pulled forward to shade his eyes, and under his arm was his battered briefcase.

I thought, How old could he be? And then I wondered, How could anyone so old act so young?

The briefcase was bulging that day. I was afraid he had not been able to sell all of the Bibles he had taken out. He greeted me with his usual smile and a good mixture of Ilocano and English. The problem is that I can't speak Ilocano even as well as he speaks English, but I can recognize a simple greeting.

My guess was right. Apo (a greeting of respect) Berto had been so delighted with the big new Bibles which I had ordered from the Philippine Bible House that he wanted to take them with him to sell. His strength happens to be in the sale of Ilocano Bibles, but he was so pleased with the big Bibles, which happened to be English (and are not available in Ilocano), that he wanted to try to sell them. Against my better judgment, I let him take some out for distribution.

I WONDER if I will still find a challenge in introducing someone to the Bible when I'm in the vicinity of ninety.

He was quite apologetic, smiling and shaking his head; he had one of the Bibles left. (I hadn't really expected him to sell *any* of them!)

Then he took out of his battered briefcase his own Ilocano Bible—the only Bible I've seen with both covers *worn* off, not torn off. He took something else out of the briefcase; he had two newspaper clippings from a Stateside newspaper. He started trying to relate something to me and then, quite overcome, handed me the clippings. The smaller clipping I recognized as an obituary notice; the larger was one of the type which often appear in the news sections of our American dailies.

I don't remember all of the details, but the article told of the death of Hermon Porter Williams, missionary of Disciples of Christ in the Philippines from 1902 to 1909 and a Spanish-American War veteran.

I hadn't given it much thought, but if anyone had asked me I would have said that the first Protestant missionaries to the Philippines were all long-since dead. But the clipping said that Mr. Williams had died in June, 1958, in Albuquerque, New Mexico. (See "News Room," WORLD CALL, September, 1958, page 42.)

AS I handed back the clippings Apo Berto began to tell of his heart-felt sorrow in the death of Mr. Williams. According to Mr. Ines, the late missionary had baptized him and then had bailed him out of jail, because the new convert had joyously gone to the plaza in Vigan and had begun preaching. When you realize that the plaza is surrounded by a large Catholic cathedral, a Catholic boys' college, and Rosary College for girls, you begin to marvel at the zeal of the new Christian. A close bond must have grown up between the convert and the "first missionary."

Finally Apo Berto looked up and motioned for me to take an English Bible from my table full of Bibles. I keep this supply on hand to sell and to show what editions are available from the Bible House in Manila.

THEN he called out a reference in *Ecclesiastes*—that was a difficult one for him to pronounce—and as I turned to it I was a little puzzled. I had the thought that this old fellow wanted to see if the "younger generation" would know the Bible; at least he wanted to know if I knew it well enough to find passages of Scripture. So I did my best to find it as fast as I could.

Then he said simply, "You read," and as I read he followed me closely with his Ilocano Bible. It slowly dawned on me as I read that we were reading those passages of Scripture which one might find listed under "funeral services" in a minister's manual.

As I finished the comforting words of *Ecclesiastes* he looked up again and smiled, nodded his approval, and in a quiet voice gave out the next scripture reference. Thus we continued from *Ecclesiastes* to *Revelation*. Sometimes he read in Ilocano and sometimes I read in English. One of the last quotations that Apo Berto wanted to read was about how a man's "good works follow after him."

AS Apo Berto closed his Bible and we concluded our little service I felt that it had been a privilege to take part in this memorial service for one of the first missionaries of Disciples of Christ to serve in the Philippines—a missionary who went out under the old Foreign Christian Missionary Society.

There have been times in our not-too-distant past that Bibles have been burned in the plaza in Vigan. It is not so easy to buy a Bible in this predominantly Roman Catholic town, so I feel quite a satisfaction in the fact that I am having a part in Bible distribution.

My hope is that all of us who serve here in this promising area of the Philippines will maintain the lifelong zeal and youthfulness in Christ that we see in a man like Apo Berto Ines.

*Mrs. James Ewalt serves with her husband as a short-term missionary with The United Christian Missionary Society at the Community Center in Vigan, Ilocos Sur, Philippines.

—Photo by Chatfield

Disciples of Christ at Monieka, Belgian Congo, attend Sunday church services.

Signs of Progress In Congo

Past Forty Years Have Brought Many Changes To Mission at Monieka

By WILMA S. JAGGARD*

IN the forty years since I entered into the mission work of Disciples of Christ at Monieka in Belgian Congo, the Lord has wrought many changes in the lives of our people. The transformation in physical phases of the work is most apparent; but one takes heart in observing signs of progress in the moral and spiritual realms.

The danger lies here, as in our homeland, that people will be satisfied with marvelous progress in material phases of life and fail to put forth sufficient effort to keep up a similar rate of progress in the deeper, more lasting phases of life. Yet many show that they are beginning to realize the abundant life which Jesus came to give.

New buildings have replaced all those I found here in 1919. However, a number of the Christian leaders and several of their children who greeted me are still serving the Lord. Surely they have a clearer understanding of the Christian life. Gradually we have been able to entrust to them responsibilities in school and church which we missionaries had to carry or supervise years ago.

TRAINING in teaching at the station school, practice in village preaching and teaching, then further training at the Congo Christian Institute, has helped to transform seven of our school lads of the 1920's. They now help us in our schools, hold places of responsibility in the church, and take their places commendably in our integrated council meetings concerning education, evangelism or matters pertaining to the station.

Recently one of these men was elected chief of a large section of our Monieka field. He came to tell me of the election and to pray with me that he might have strength, wisdom and guidance in undertaking the tasks involved. They are the duties hitherto carried by a Belgian official. This is part of Belgium's plan to train the Congolese in sharing increasingly in the government. We pray that Pierre Ikwala will be able to use his talents in this difficult task, undertaken in the spirit of service to his people for his Lord.

HE occupied the pulpit on the Sunday before he left us and spoke feelingly of his need for our loyal support in intercession. His integrity and his devotion to duty will enable him to prove the value of training and experience interwoven with Christian teaching. As a teacher he has been teaching religion seven days a week. As an executive officer he will continue to teach by his example and by his adherence to truth and justice.

Rapid progress has been made in education and in medical work. More vital to the ongoing of the Kingdom of God in this land, however, is the building of Christian family and community life. We have numerous Christian families at each station; and many of our school children come from homes where one or both parents have been baptized. Yet the bad habits that crop out so often in school remind us that our children hear and practice ideas contrary to Christian teaching. We realize that much remains to be done in creating for our children in the villages a clean Christian atmosphere in which to develop a sense of truth, of purity and of unselfish consideration for others.

FOR years we found it hard to persuade girls to attend school. Now we have some 85 girls in school. Most of them are in the first year, some in the second and third year. We hope to give them remedial reading and help them get out of their bad habits of parroting the lessons.

We try to teach some sewing and basketry, and soon we shall start pottery and modeling in clay. We long to help the girls to learn to be good homemakers. Even the first graders are enthusiastic in working at their school gardens.

Much remains to be done in building up the village churches, in instructing and inspiring the women to take their share in building Christian family life, and in deepening the spiritual life of the members of our scattered churches. What a privilege it would be to be able to enter, as some are now doing, on the next forty years of Kingdom building in Congo.

*Mrs. Jaggard is a missionary in Belgian Congo with The United Christian Missionary Society.

Women and WORLD HIGHWAYS

"Thy Mission High Fulfilling"

Part II

THY Mission High Fulfilling is to be the general theme for Christian Women's Fellowship during 1959-60. It is also the title of the program book to be used at general meetings of the Fellowship.* Suggestions for the programs were outlined by the International Christian Women's Fellowship Advisory Council, a group of seventeen women representing local, state and national levels of organized women's work for Disciples of Christ. This group meets annually to consider ways by which Christian Women's Fellowship may better serve its members and the total church through worship, study and service.

The June issue of WORLD CALL featured brief sketches of nine of the personalities behind the general programs for Christian Women's Fellowship. The remaining six are introduced here.

"Publish Glad Tidings"

MRS. DONALD O. LEGG authored one of the two programs dealing with our personal witness in daily living. Convinced that a woman's actions reflect the degree of her Christian faith, Mrs. Legg has written a program which lifts up the importance of our social, economic, political and religious practices. As a minister's wife, she lived in Peoria, Illinois, and Honolulu, Hawaii, before moving to Indianapolis where her husband is now national director of Capital for Kingdom Building for The United Christian Missionary Society. The Leggs and their four daughters attend Downey Avenue Christian Church where she is a CWF group leader.

"Give of Thy Wealth"

Stewardship is continually taught as a way of life for the Christian. This year the church is placing special emphasis on the making of a Christian will as a part of our stewardship opportunity. Women's groups will explore the steps to be taken in the making of a Christian will as they use the program prepared by MISS VELVA DREESE. A missionary to the Philippines prior to serving women's groups in Kansas, Miss Dreese has been a member of the staff of the department of Christian Women's Fellowship, the United Society, since 1948. As assistant executive secretary, she works with state Christian Women's Fellowships, their executive secretaries and state boards. She makes her home with her mother, who, at 89 years of age, eagerly entertains in her home many people from all parts of the globe.

Left to right—
Edith Evans
Marilynne Hill
Elizabeth Landolt
Velva Dreese

"To Tell to All the World"

MRS. WILLIAM K. EVANS expresses an interest of long standing in her program dealing with Christian family life. As president of International Christian Women's Fellowship for the 1957-61 quadrennium, Edith Evans has spoken in dozens of state and district meetings. Trained as a teacher, she has also taken advantage of her role as parent to participate for some fifteen years as a member of the board of managers of the Minnesota Congress of Parents and Teachers.

Her family includes her husband, a professor of physics at Austin Junior College; Rosemary, who with her husband, Lawrence Alland, serves in Belgian Congo as a missionary; Kenneth, a first-year ministerial student at The College of the Bible in Lexington, Kentucky; and Margaret, a college student who has just completed a year in Germany after serving in an ecumenical work camp there. Mrs. Evans was among the group of seventy-five women who formulated the organizational plans for Christian Women's Fellowship at Turkey Run State Park in 1949.

"Christian Churches . . . Face the Future"

"Are you a real Indian?" a little girl once asked MARILYNNE HILL. "No," was the reply, "but I was born in India." The daughter of missionary parents, the Tom Hills, Lynne Hill grew up in India and taught for a while at Woodstock School. As director of adult work for the department of missionary education of the United Society, she writes the mission study packets which are used extensively in Christian Women's Fellowships. For the general program book she has written an introductory program to the home mission study on "The Church's Mission in Town and Country." Miss Hill has written numerous books and articles which tell the story of missions. She is especially well known and appreciated for the monthly guidance she provides study directors and program chairmen on the "For Adult Mission Study" page in WORLD CALL.

Betty Legg

James Ballinger

"Not One Soul Should Perish"

MRS. ARTHUR E. LANDOLT believes that women have a responsibility to witness every day in the week, in every walk of life, and in all circumstances. As the wife of an outstanding Disciple minister and mother of a teen-age daughter, Betsy, Elizabeth Landolt is sensitive to the urgent need for strong, individual witnessing by Christians, and her program reminds women of this. As vice-president of International Christian Women's Fellowship, Mrs. Landolt devotes much time away from home as she participates in state and international conventions and in women's retreats. She was chairman of the 138 discussion groups held at the Quadrennial Assembly in 1957 and has served as president of the Missouri CWF.

"Give of Thy Sons"

The church's program for its youth is the subject of the study prepared by JAMES L. BALLINGER. Writing from a rich experience as local church minister, state religious education director, and national youth director, Mr. Ballinger indicates what the church can and should be doing to provide Christian experiences for its young people. In 1955 he went to England to help estab-

(*Continued on page* 48)

**Thy Mission High Fulfilling* is available for $1.50 from Christian Board of Publication, Box 179, St. Louis 66, Missouri.

Classroom and Campus

edited by H. L. Smith

Bethany College
Bethany, West Virginia

A ONE-DAY session of the Pennsylvania Convention of Christian Churches, meeting in Washington, Pa., was held on the campus, May 23, to commemorate the 150th anniversary of Thomas Campbell's *Declaration and Address.*

President Perry E. Gresham spoke on "The Importance of the *Declaration and Address* Today," and Lester G. McAllister, provost of the college, addressed the visitors on "Thomas Campbell, the Man."

George K. Hauptfuehrer, associate professor of music, will be in charge of a newly required course in the humanities for the 1959-60 academic session. The new curriculum requirements provide that all students take at least one course in music and art as a part of a structured program in the liberal arts and sciences.

Professor Hauptfuehrer is well fitted in this field. He has a background of fine arts at Indiana University, where he has finished all requirements for the Ph.D. and is is now engaged in writing his dissertation.

Christian Theological Seminary
Indianapolis, Indiana

The first annual commencement was held on June 8 at the University Park Christian Church, Indianapolis, for those receiving degrees in June and August.

Irwin Miller, chairman of the board of trustees, was speaker for the event. Music was provided by the Motet Singers under the direction of James Carley.

Three honorary Doctor of Divinity degrees were granted to John Ross, medical missionary to the Belgian Congo; William Martin Smith, general representative of the Pension Fund; and Paul Hunter Beckelhymer, minister of the Christian Church, Hiram, Ohio.

David C. Pellett, acting dean of the seminary, has been invited to write 23 articles for the proposed *Interpreter's Dictionary of the Bible,* to be published by Abingdon Press. The articles will concern geographical place names, mostly in Palestine. The four or five volume work will be the companion work to the *Interpreter's Bible* and is a cooperative project with the major Protestant schools in this country and in England.

Chapman College
Orange, California

Wesley P. Ford, minister of Central Christian Church, Pasadena, was the speaker at baccalaureate services on June 7. Theodore Gill, president of San Francisco Theological Seminary, San Anselmo, was the commencement speaker on June 13. One hundred and twenty-five students received degrees, the largest graduating class in Chapman's history.

Miss Fanny Carlton, who has served as librarian at the college since 1945, will retire Aug. 31. She and her father will continue to reside at their home in Orange. Miss Carlton served as a missionary under The United Christian Missionary Society in Puerto Rico from 1920-32, and as librarian at the Polytechnic Institute there from 1932-40.

Robert Hall of Sanger, Calif., and Justin Faucett of Garden Grove, tied for first place in the annual sermon contest sponsored by the McCarty Memorial Christian Church of Los Angeles. Jack Combs of Santa Barbara placed third. This annual award is in memory of Herald "Tiny" Piper, Chapman alumnus and former member of the McCarty Church.

Chapman's education department recently received an Award of Merit from the southern California region of the National Conference of Christians and Jews, presented "in appreciation for leadership in advancing brotherhood among all men." Wilfred Landrus, acting head of the department, accepted the award from Jacob Cunningham, executive secretary of the southern California region.

The College of the Bible
Lexington, Kentucky

Speaker for commencement held on June 5 was Orville W. Wake, president of Lynchburg College, Lynchburg, Va. More than 40 seniors received B.D., M.R.S., or Th.M. degrees.

A missionary to the Belgian Congo, Hal Heimer, now on furlough from Ifumo, received his B.D. degree. He will leave with his family late this summer for a year's study in Belgium, after which they will return to the Congo.

Culver-Stockton College
Canton, Missouri

A long-desired three-acre tract of land located on the front portion of the campus has been purchased and presented to the college by Mr. and Mrs. Sherman D. Clough of Delray Beach, Fla. Preliminary plans have been made to grant the request of Sigma Kappa sorority to move into the house located on the property.

Mr. and Mrs. Clough are the parents of Bruce Clough, a sophomore student at Culver-Stockton. On a recent visit to the campus they learned of the availability of the property, and the purchase was made. The new addition will figure prominently in the long-range study of the campus for future development.

The Cloughs are also donors of the growing Clough Collection of Oriental Art at Culver-Stockton. The unique collection features thirteen oriental works of art dating from the sixth century.

Summer sessions began on June 5 and will continue until July 31, with two periods of four weeks each.

President and Mrs. Fred Helsabeck were selected to participate in the fifth institute for new college and university presidents and their wives at the Harvard Graduate School of Business Administration from June 16-24. About 30 four-year college presidents who were appointed to their first college presidency after June 1, 1956, made up the institute.

Hiram College
Hiram, Ohio

John W. Hollenbach, vice-president of Hope College, Holland, Mich., was Hiram's 109th commencement speaker on June 7, in the recently completed physical education building. The graduating class was composed of 103 men and women.

The baccalaureate sermon was delivered by Robert S. Tuck, pastor of Central Christian Church, Wooster, Ohio, on Sunday, May 31.

Drake University
Des Moines, Iowa

Orval Walker has resigned as field representative for the Divinity School of Drake University to take the pastorate of the Drake Avenue Christian Church, Centerville, Iowa. Mr. Walker came to his position with Drake in March, 1956. Since that time he has been responsible for cultivation over a seven-state area, and has visited hundreds of local churches. Before coming to Drake he served pastorates in Iowa.

Two Drake University graduates have received post-graduate study grants for the 1959-60 academic year:

A Fulbright Scholarship for study in The Netherlands has been awarded to Constance Cowan, Des Moines, a flute major in the college of fine arts;

Carl Reddel, a social science teaching major in the college of education, is the recipient of a graduate fellowship from the Woodrow Wilson National Fellowship Foundation. Mr. Reddel, a native of Storm Lake, will do graduate work in the Russian studies program at Syracuse University. In addition he has received also a Danforth Foundation Fellowship which will go into effect following the expiration of the Wilson Fellowship.

Two honorary Doctor of Divinity degrees were awarded at the school's seventy-eighth annual spring commencement, June 1. Recipients were Fred Hoskins and Samuel C. Kincheloe.

A former Des Moines minister, Dr. Hoskins is secretary of the General Council of the Congregational Christian Churches and co-president of the United Church of Christ. He has held his present post with the Congregational Christian Churches since 1956, and in 1957, at the time of the formation of the United Church of Christ, he was elected co-president of that body. His headquarters are in New York. Dr. Hoskins was pastor of the Plymouth Congregational

Church in Des Moines from 1946 to 1950. He has also held pastorates in Connecticut and Illinois.

Dr. Kincheloe, a 1916 liberal arts graduate of Drake, has been president of Tougaloo Southern Christian College in Tougaloo, Miss., since 1956. Dr. Kincheloe was a member of the faculty of the Chicago Theological Seminary from 1928 until 1956. He was also professor of sociology of religion in the Federated Theological Faculty of the University of Chicago from 1943 to 1956.

Northwest Christian College
Eugene, Oregon

Two faculty members have been honored recently. Mrs. Frances Hyland, teacher of speech, was named the "Woman of the Year" by the Zonta Club of Eugene. She is completing 13 years of work with the Chi Rho youth of First Christian Church, Eugene, is active in state youth work, and is currently president of the P.T.A. of the North Eugene High School. She is the mother of two children.

Professor Ward A. Rice was awarded the honorary Doctor of Divinity degree by Phillips University at its recent commencement for his exceptional contribution to the ministry through his classes in speech and homiletics. Professor Rice received his A.B. degree from Eugene Bible University in 1925, and the M.A. and B.D. degrees from Phillips in 1928 and 1929, respectively.

Phillips University
Enid, Oklahoma

The president of the University of Oklahoma, George L. Cross, delivered the commencement address on May 27 in the new Eugene S. Briggs Auditorium. The class of 1959 had the honor of being the first class to be graduated in the auditorium. Tom O. Parish, minister of Central Christian Church, Wichita, Kans., gave the baccalaureate sermon on May 26.

Honorary Doctor of Divinity degrees were conferred upon Lowell C. Bryant, minister of First Christian Church, Topeka, Kans., and Ward A. Rice, professor of Northwest Christian College.

Transylvania College
Lexington, Kentucky

The commencement speaker on June 15 was William R. Willard, vice-president and dean of the Medical School of the University of Kentucky. Seventy-five students received their A.B. degrees.

Dr. Willard was awarded a Doctor of Science degree, and Carruthers A. Coleman, Lexington manufacturer and curator of the college, received the Doctor of Letters degree.

Also honored was Samuel Henry Forrer of Orlando, Fla., who was granted a Doctor of Divinity degree. An 1898 graduate of Transylvania, Dr. Forrer is a nationally known and distinguished Presbyterian minister, and is now preaching in Orlando. Forrer Hall, the recently constructed women's dormitory, is named in his honor.

Texas Christian University
Fort Worth, Texas

President M. E. Sadler has been named to the newly created post of chancellor of the university. This does not mean a change in policy or administrative control. Dr. Sadler will remain as chief executive officer and will devote his major attention to certain specific functions in the developing life of the university.

D. Ray Lindley, vice-president since 1953, has been named president, and will continue to handle administrative details of the school's operation. The new appointments become effective Sept. 1.

The second Pastoral Care Institute for ministers and senior seminary students will be conducted on the campus July 20 through August 7.

Sponsored by Brite College of the Bible, the three-week course will provide training in such areas as ministering to the sick, counseling with students and youth, and pastoral care of shut-ins and older persons. Charles Kemp, distinguished professor of pastoral care at TCU, is in charge of the summer program. Full scholarships are available to ministers attending the institute, and two hours of credit is granted upon completion of the course.

Nineteen degrees were granted by Brite College of the Bible at spring commencement, June 3. There were 14 candidates for Bachelor of Divinity degrees, 4 for Master of Religious Education, and one for Master of Theology.

Jarvis Christian College
Hawkins, Texas

Seating space was not available for all who attended the forty-seventh baccalaureate and commencement exercises on May 24. Cleo W. Blackburn, president of Jarvis, delivered the baccalaureate address. He advised the graduates "to go a little farther, do a little more, be a little better, and grow a little stronger." He told them that in order to succeed "each needs a great desire, a fighting heart, a striving for perfection, and a spiritual dimension."

Blair T. Hunt, pastor of the Mississippi Boulevard Christian Church, Memphis, Tenn., and retiring principal of the Booker T. Washington High School in Memphis, delivered the commencement address. He told the graduates they are only on "third base." The real test is making it to "home plate," which he symbolized as service to humanity with honest, clean, concerned motives.

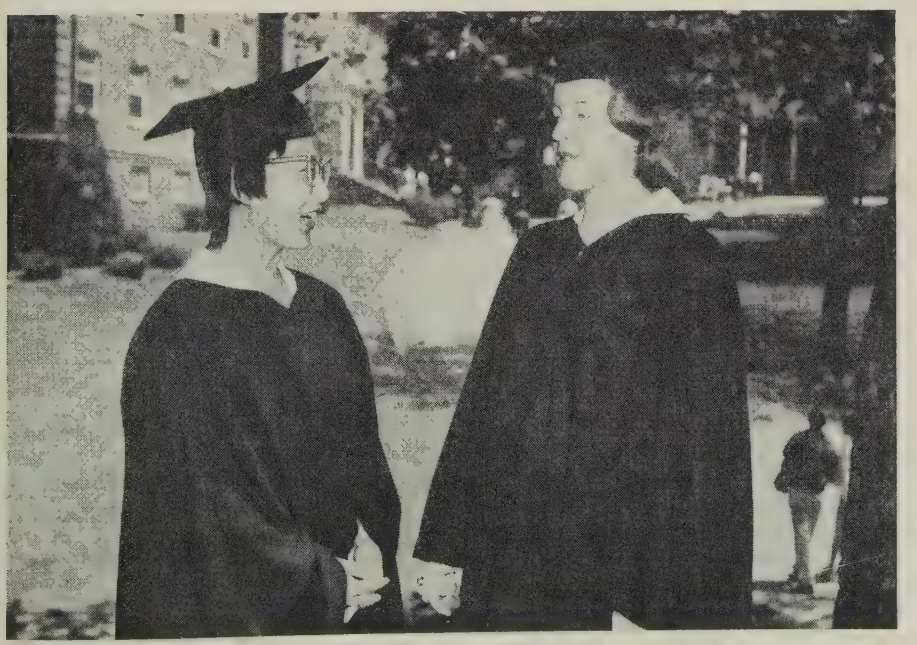
Bachelor of Arts degrees were conferred on four graduates and the Bachelor of Science on eighteen. Three young men received diplomas certifying completion of the building trades program.

Dr. Blackburn on May 24 announced the resignation of Earl W. Rand as executive dean of Jarvis, effective June 30. Dr. Rand will head the division of education, Texas Southern University at Houston.

A citation for meritorious service to Jarvis was presented to L. H. Lacy, president of the board for eleven years. It listed the outstanding accomplishments under Mr. Lacy's administration and concluded with this statement:

"It is an unquestionable honor to Jarvis Christian College that this opportunity permits the administration, faculty and students—both those who are present and those who have passed through her portals—to express sincere gratitude by paying tribute to a great civic leader, an outstanding businessman, a humanitarian, and, above all, a Christian gentleman whose life exemplifies his belief in the brotherhood of man and the Fatherhood of God."

Honored Students at Lynchburg College



Anne St. Clair, right, Orlando, Fla., and Anne Izumi, St. Louis, Mo., were named valedictorian and salutatorian of the 1959 graduating class at Lynchburg College, Lynchburg, Va. They were chosen by the faculty and spoke at graduation exercises.

Echoes— *from Everywhere*

Obstacles Fail to Stop Medical Worker in Mexico

THIS year the days have seemed so short that I wish they had many more than twenty-four hours. I am working in a region where there is a great need of medical work, due to the distance from the cities and also because there are so many elderly people who have quit working or who have been retired. Moreover, we have epidemics which seem to appear constantly. We also have the problem that the great majority of the men go to the United States to work, returning with guns; and this causes disturbances, not counting the accidents which happen.

In this part of the world the nurse is all there is, so there are many problems—material and spiritual—which come to her attention. Many times people come begging for help in solving their problems, and together we seek the help of God.

Some time ago the Catholics put a clinic in their church, to be sure it was to serve only Catholics. I thought, "Very well, if they are doing this work, I will go to some other place which has a greater need, for this is my mission, and if God goes with me, I will go anyplace."

I do not know what happened, but it seems that in place of the people going to the church clinic, they have come here more —so the desire of changing places has left me.

—NURSE M. SUAREZ

La Ermita, Zcs., Mexico

Schools Serve Mountain People of Philippines

We had 110 students at Abra Mountain High School in Lamao this year and 30 in the graduating class. The school serves the Tinggian mountain people. The valedictorian is going to Bible Training College for three years to become a deaconess, and the third honor student is going into nurses' training. A good share of the community leaders and ninety per cent of the pastors in the Abra Mountains today are AMHS graduates.

At Kabugao, Apayao, we were guests of missionaries Lynn and Lillian Keyes, who are living there and giving full time to agricultural extension work. We had two full days at Apayao Christian Academy and took pictures of the nineteen graduates in their white robes.

The academy serves the Isneg people of the Apayao Mountains and makes the claim that it accepts all kinds of students (many are pagans) but graduates only Christians.

—WILLIAM KELLER

Claveria, Cagayan, Philippines

Christian Youth Center Planned for Osaka, Japan

An amusement district on the outskirts of Osaka, Japan, has been the center of an increasing amount of juvenile delinquency.

In order to combat this trend, Toshio Yamauchi, pastor of the United Church of Christ in the area, has presented a plan to church leaders for the organization of a youth center. The plans call for the church to give the necessary land, and Christians in Osaka to cooperate in raising funds for a building. The cooperation of church and civic leaders has been promised. These include such persons as the mayor of Osaka, the president of the Chamber of Commerce, the chairman of the education committee of the city schools, the moderator of the Osaka district of the United Church, and business leaders who are members of the active Osaka Laymen's Association.

With this backing, plans have been laid for a modest building. The building will include recreational and library facilities, meeting rooms for organizations of the community, and lecture rooms for cultural meetings.

Government Payment Means Tithe for Mission

In compensation for destroyed fishing grounds, the U. S. Government paid each of our tribal members a sum of $3,000 per member. One of our church members had noted a need for a sign to identify our church. As an expression of her love to her Lord and his church, she gave a tithe of her money for that purpose. A lovely rustic sign, trimmed in logs to blend with the church structure, now graces our church lawn.

—YAKIMA DRUM BEAT

White Swan, Washington

Literacy Program Proves Exciting to Missionary

One of the phases of my work that I find interesting is the adult literacy program. January to June are the best months for this, as for most of our programs, since harvest is over and new planting doesn't begin until the next monsoons in mid-June. So villagers have time to learn to read and are glad for such classes as a profitable way to spend their time.

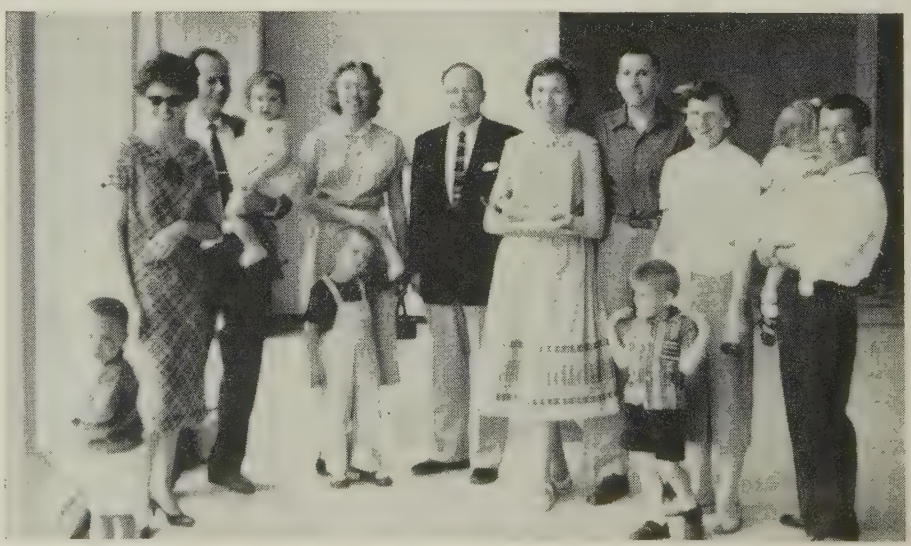
At present we are starting classes in a number of villages, but limits of time and personnel prevent the program from expanding very far. The volunteer teachers need considerable training as the school begins in each village, so much supervision is necessary. But the joy on the faces of persons who are just learning to read is inexpressible. In fact, just to have seen the expression of deep satisfaction and pride on the face of an old man recently when for the first time in his life he wrote a letter on a blackboard (after four tries in which the teacher had to help guide his hand) was worth the whole time I've been here on this first term. "He was a-tremblin' and a-smilin' all over." And he immediately started writing that one letter by himself several times all over the blackboard.

—LEW DAVIS

Balangir, Orissa, India

Disciple Missionaries Study in Costa Rica

Four Disciple missionary couples are now studying Spanish at the Language School in Costa Rica. They include, from left to right: Mr. and Mrs. George Wiley, assigned to Paraguay; Mr. and Mrs. William David, assigned to Argentina; Mr. and Mrs. Courtney Swander, assigned to Mexico; and Mr. and Mrs. Roy Miller, also assigned to Paraguay.



—Photo by A. Dale Fiers

Missionary Worship Service

Theme: *Open Our Eyes to See God*

August and September

THE worship theme for August is "Open Our Eyes to See God in the Commonplace." This is the second in the series based on the theme "Open Our Eyes to See God." It is intended to be used with Program Two, "The Family in the Town and Country Church."

The worship theme for September is "Open Our Eyes to See God in Need." This is the third in the series based on the same theme. It is intended to be used with Program Three, "Social Issues in Town and Country." Both of these programs are to be found in the packet, *The Church at Work in Town and Country.*

The following suggestions are intended to guide you in your preparation for leading worship in your group. Scriptures and hymns are suggested from among which you may choose what you want to use. Some suggestions are given for developing a brief meditation, but you will want to plan what you say out of your own life and experience.

A simple pattern is suggested:

CALL TO WORSHIP

HYMN

PRAYER—May be spontaneous, may be read.

SCRIPTURE READING

BRIEF MEDITATION ON THE WORSHIP THEME—This should be the result of your own thinking. The paragraphs interpreting and relating the themes to the study are meant only as guidance for you.

OFFERING AND PRAYER—This act of sharing is an act of worship. Mention this fact.

MISSIONARY BENEDICTION

Suggestions for call to worship: Read one verse of "From All That Dwell Below the Skies" (104 in *Christian Worship: A Hymnal*) or select a call to worship from among those given at the front of the hymnal.

FOR AUGUST:

Suggestions for hymns:

486—The Light of God Is Falling
167—For the Beauty of the Earth
171—This Is My Father's World
175—O God, Whose Love Is Over All

These hymns all suggest the presence of God within common things. The idea is most clearly expressed perhaps in the second and third verses of number 175.

Suggestions for scripture reading: John 2:1-11; Exodus 3:1-5. These are both illustrations of the transformation of the commonplace by the power of God.

Interpretation of the Theme

Commonplace things supply our physical needs, and we take them for granted. The air we breathe, the water we drink, the food we eat, shelter, such things as transportation, means of communication, and clothing are necessary to our physical well-being. We are so well provided with all these things that we seldom stop to look at them.

Commonplace things supply our spiritual needs, and we take them for granted, too. Music, color, rhythm, graceful shapes and movement, silence—the visit of a neighbor, a voice on radio or television, a paragraph in a book—a little child's cry, a loved one's outreaching hand—these things, too, we take for granted.

Yet all these things can speak to us of God's wonderfully wise and loving provision for his children's needs, of his constant nearness to us and yearning over us.

Commonplace things can be transformed by an awareness that God speaks in and through them if we but listen.

Perhaps we see God most clearly in the commonplaces of growing things, in the miracle of putting a dry little seed into the ground, knowing that later a green plant will appear and flower.

"We pray no more, made lowly wise,
For miracle and sign.
Anoint our eyes to see within
The common, the divine."

Anonymous

FOR SEPTEMBER:

Suggestions for hymns:

307—O Master, Let Me Walk with Thee
499—I Thank Thee, Lord, for Strength of Arm
495—We Thank Thee, Lord, Thy Paths of Service Lead
385—I Sought His Love in Sun and Stars

Suggestions for scripture reading: Matthew 14:13-21; Luke 5:40-43; Luke 5:17-26. These are illustrations of times when Jesus reached out to meet the needs which confronted him.

Interpretation of the Theme

A revelation of God's purpose and presence comes to us sometimes through need, whether ours or another's. God speaks to us in many ways.

People are strangely stubborn sometimes. Determined to be independent, we seem often unwilling to recognize or admit need. This is true in our relation with other people, and in our relation to God. Sometimes we actually do not recognize the need. How can we receive help unless we first recognize our need for it? It is only when we recognize and admit our need that we can fully understand that God is always reaching out to help us.

Not only are we slow to admit our own need; we are woefully slow to recognize the needs of others. We know that people are hungry for food and spiritual nourishment, yet we do not really feel their need. Somehow we remain unaware. We often do not see in their need an opportunity to serve God.

The important thing is to be aware of need. God speaks to man through man's own need for God. God offers man an opportunity, when seeing the needs of others, to serve him in serving them.

—MARILYNNE HILL

In Memoriam

Mrs. Samuel G. Buckner, May 26, New York City. With her late husband she served in churches in Harvey, Ill., Elkhart, Ind., Ashtabula, Ohio, Somerset, Pa., Yakima, Wash., Pomona, Calif., and Ft. Smith, Ark. Age 74.

Mrs. Eva Sanders, April 26, Worthington, Ind. Faithful member of Christian church since girlhood. Devoted to the missionary work and gave generously of her time and resources. Age 91.

Margaret Curtis Pierce, May 5, Parkersburg, W. Va. Was graduated *summa cum laude* from Bethany College in 1903. She and her husband ministered to churches in West Virginia. She served as president of the West Virginia Christian Missionary Society, President of CWF, and member of board of directors of YWCA. Surviving are her husband, Willis E. Pierce, and daughter, Mrs. Paul N. Elbin.

Wilbur B. Thistlewood, May 14, Cairo, Ill. Member of First Christian Church for more than 60 years and was for many years a trustee of the church.

Mrs. Allene Hunt, March 26, Winchester, Ky. Member of Mt. Zion Church, active in CWF, and faithful to her Lord and Master. Age 80.

WORLD CALL

For Adult Mission Study

Theme

The Church's Mission in Town and Country

AUGUST-SEPTEMBER

Encourage Evaluation of Own Program

IF this study of "The Church's Mission in Town and Country" does not lead to a practical and realistic appraisal of the program of your own church as it relates to town and country life, then you, as study director, are missing a wonderful opportunity. This study can make a difference in the life of the brotherhood. It can result in the strengthening of many churches, but only if many study groups take it seriously.

Just as it is the responsibility of the study director to see the six months' study as a whole, so it is her responsibility to help her group see its own place in the study. Just as she provides at the beginning and end of each group meeting the verbal links which will help her Christian Women's Fellowship to see how each of the programs fits into the total study, so she can, working with the program leader, guide the group into a consideration of their own church's share in the mission of the town and country church.

It will not be difficult for the churches which are located in small towns and in the open country to find their own problems and opportunities described in these materials. They will recognize needs which exist in their own communities, needs to which their churches may or may not be ministering.

The city churches may have a little more difficulty in relating themselves to the study. If you are study director in a city church, try to keep before your group the fact that city churches have a responsibility to rural churches. They have a responsibility to be intelligent about the problems faced by rural churches; they have an opportunity and a responsibility to develop bonds of fellowship between them. There may be some practical ways in which they can help—perhaps by providing leadership where it is needed, or by creating opportunities for genuine fellowship with the rural churches near them.

Country Church and City Church

Share the Mission of Town and Country

The farmer is outnumbered two to one by the nonfarmer in America today. For this reason the attention in this study is centered more on the nonfarming rural population than on the farming communities. However, this is not to minimize the importance of the farmer in the life of America. We would do well to spend a little time considering his position.

Low Incomes

Farm incomes have always been lower than city incomes. For the past quarter century or so, farm incomes have been about half that of people in other occupations. The per capita income of those on the most productive farms in 1956 was about $1,500 lower than the income of the average American. There is more poverty among the two million in the lower half of the farm group than in any other segment of our society. Many of these people live in circumstances which are comparable to those of farmers in some of the underdeveloped countries of the Middle East and Asia. This is a serious national problem; moreover, it is not just a farm problem, but a problem of wide social significance.

Farmer and Nonfarmer Want Same Living Standards

Equality of opportunity has always been an American ideal, and increasingly the farm population of America has been convinced that materially it should be able to live as well as city people. The American people have long been committed, in theory at least, to this kind of equality of opportunity. To make such opportunity possible, about a century ago the Homestead Act was passed. This Act gave free land to farmers who agreed to settle on it. Then land grants were made to states for the purpose of establishing colleges of agriculture and mechanical arts.

More efficient production, due to the use of new technology in agriculture, brings prices down. Surpluses pile up, prices and farm incomes go down. Little wonder that in the past twenty years one third of the agricultural workers of America have gone into other lines of work.

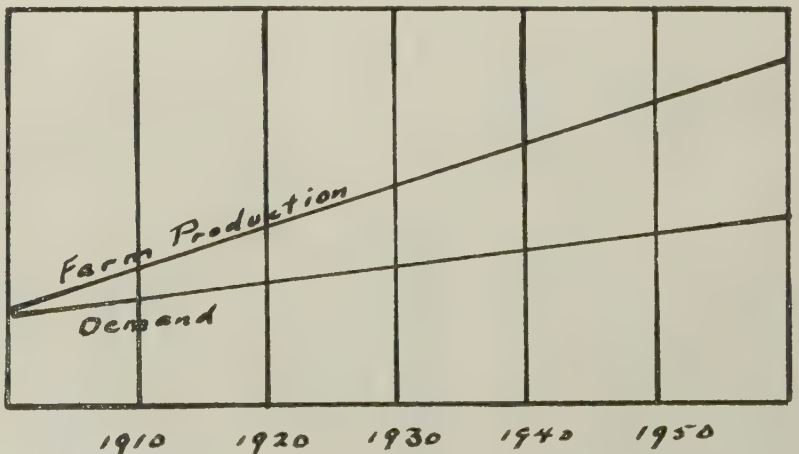
The factory worker's pay is fairly stable. Large industry can maintain a reasonably level price structure. The farmer has to contend with erratic weather, cycles in livestock production, price fluctuation. Over these factors he has no control.

Problem Is Economical and Theological

The farm problem is economical, but it is also theological. It is theological because our Christian faith is concerned with our relation to God and therefore to our fellow man. Here is an area of life where man is in need; our faith demands that we give our attention to his problem.

Responsibility Both Rural and Urban

This is just as much a concern of city people as rural people. The city has played an important part in developing scientific advances which have stimulated production and led to changing the size of farms and the amount and kind of labor required to operate them. Urban and rural concerns are so closely interwoven that it is impossible to separate them. The Christian faith of both enters into the decisions made in this area.



This chart (from "What Is Happening to the Farm?" by Lauren K. Soth, *Social Action*, Feb. 1959, and used by permission) illustrates the fact that while the demand for farm products has risen slightly and slowly, production has increased rapidly and out of proportion to demand. Meanwhile, prices continue to drop.

Youth and Missions

Looking Down Your Year

THERE are many rewards for the Christian Youth Fellowship which takes time to sketch in broad strokes the program year which is just beginning and assign tasks to its members. Early involvement of the youth in CYF activities will increase their participation and interest as well as improve program.

The Planning Retreat

At a camp in the mountains, at a spot beside a lake or stream or in the home church, thousands of seniors gather each year in their planning retreat to set the desired outcomes for their year's work in CYF and to sketch in bold outlines their study program and other activities. Christian outreach needs to be integrated into the total program.

Planners may choose the units from *Fellowship* to be studied, set the approximate dates for the meetings on each topic, and select a youth leader for each of the meetings. They may decide on chief recreational events for the year, perhaps at least a banquet, a party, a picnic, and a safari. Some major activities to accompany the study may be named and planned. These would usually include one or more service projects, Christian World Friendship Fund, and Books Are Bridges. *CYF Studies Christian World Outreach* offers help.

About Activities

Each CYF seeks activities, in addition to dicussion meetings, which provide information, experience and understanding for its members: trips of exploration, interviews, bulletin board displays, and many other possibilities. Service projects may serve the home church, the community, or the wider fellowship of Christians. *CYF Studies* describes a variety of possibilities.

Books Are Bridges, the reading program, may be a major with the project planners. Have ready for the youth who will be discussing BABS four pieces of material: the poster-list, the order blank, the report form, and *BOOKS ARE BRIDGES: WHAT, WHY, and HOW.* This last item must be requested, as it is not found in the BABS packet mailed to your church.

Establish the importance of good reading, think of ways to secure some new books, and decide on the titles wanted. Set your annual books goal and list ways in which you will motivate reading. Consider how reading can be related to study topics. Set up procedures for reporting and recording reading and for sending the filled-in report form to BABS headquarters.

The Christian World Friendship Fund packet will guide you in making plans related to the youth giving project.

The Home and World Missions Study Themes

To plan discussion meetings, service and recreation related to the study themes of this year, have needed resource materials at hand. For "The Church's Mission in Town and Country," provide *Fellowship No. 8, CYF Studies,* and, if possible, *Windbreaks. Disciples of Christ in Town and Country* offers additional information which is helpful. For "Africa," secure for planners the unit from *Fellowship, CYF Studies,* a map of Africa, and, if possible, two recent youth books: *Jungles Ahead* and *This Is Africa South of the Sahara. Africa Portfolio* brings interesting and significant information on mission work of our brotherhood.

—MARETA SMOOT

From Our Scrapbook
On "The Church's Mission in Town and Country"

ANYONE who has traveled over part of North America by airplane does not need to be told that most of the land is open country. The places where men live seem almost incidental to the vastness of the land. Even the most populous cities occupy areas that are only patches on the continent's expanse. . . .

"In actuality, however, this airplane impression of rural America is wrong. Far more people live in city situations today than live on farms. People who live in the town and country and people who live in cities are becoming more like one another. They are linked by swift transportation, they watch the same television programs, they read the same books. . . .

"These changes have opened new problems and opportunities for the Christian church."

—*Advance News* from Friendship Press

Windbreaks

Where once competing churches
  argued,
  bickered,
  fought,
carving away the power of the gospel—
Here the church has planted co-operative parishes.
Thus with her own windbreaks
  the church is fighting
  erosion of the soul.

—J. MARTIN BAILEY, in *Windbreaks*
Used by permission of Friendship Press

The CYF of Lakeside Pastoral Unity, Dale Hollow Larger Parish, had the winning float in the harvest festival parade. Community activities develop friendliness.
—Stephens Photo

Funeral Services Held for Disciples

MRS. William Remfry Hunt, missionary of Disciples of Christ in China for thirty-one years, died on May 4 in Claremont, Calif.

Mrs. Hunt, the former Annie Louisa White, was born at Ipswich, England, on Dec. 6, 1868. In 1891 she joined her fiancé, Dr. Hunt, who had gone before her to China as a missionary. After a year of language study, the two were married in Shanghai, on April 12, 1893. They went on to serve at Chu Hsein and Nanking. Returning from the mission field, they held pastorates in Brea and Los Angeles, Calif. Dr. Hunt died in 1953.

Mrs. Hunt is survived by two daughters and three sons.

Memorial services were held on May 20 at Madisonville, Ky., for Miss Lois Omer of Indianapolis, who was fatally injured on May 17 in an automobile accident near Orlando, Fla. Miss Omer, who was on vacation at the time of the accident, had been employed by The United Christian Missionary Society for sixteen years. Since 1954 she had been secretary to Virgil A. Sly, executive chairman of the division of world mission.

Mrs. Alice Shoemaker, mother of Miss Gertrude Shoemaker, missionary in Mondombe, Belgian Congo, died on March 5. Services were held on March 9 at Beaverton, Ore.

C. B. Shaw, father of Miss Margaret Shaw, missionary home on furlough from Lotumbe, Belgian Congo, died on April 8. Burial was in West Plains, Mo.

Word has been received of the death of Freeman L. Pettit. He was the husband of Mrs. Florence Pettit, formerly an associate in the department of institutional missions of the United Society, and now business manager of the Yakima Indian Christian Mission, White Swan, Wash.

Births

A daughter, Karen Leigh Cornwell, was born on April 17 to Dean and Sarah Cornwell, missionaries in Belgian Congo with the United Society.

A son, Joel Thomas, was born on May 5 in Indianapolis to Jack Reeve, associate secretary for stewardship with Unified Promotion, central "Community Chest" agency of Disciples of Christ.

Wedding

Miss Marguerite Cobble was married on June 5 to Frederick H. Bronkema, Jr., at Miller Chapel of Princeton (N.J.) Theological Seminary. The bride is the daughter of Mrs. Robin Reo Cobble and the late Mr. Cobble, former missionaries in Congo with the United Society.

To Philippines

Mr. and Mrs. Wayne Moss have been assigned to work with the Tagalog Disciples of Christ in the Philippines. They expect to reach Manila about July 15.

Previously Mr. and Mrs. Moss had expected to take an evangelistic and educational assignment in India, but the world mission division of the United Society announced the shift upon learning that a visa for the Mosses' entry to India could not be obtained.

While awaiting word on their visa applications, Mr. and Mrs. Moss and their two small sons served two interim periods of six months each in Mexico.

Chaplaincy

Fourteen persons have been elected to serve as members of the Committee on Military and Veterans Services of Disciples of Christ, beginning July 1. They are T. J. Mattingly, Tenn., chairman; J. Clinton Bradshaw, Ind., executive secretary; and Spencer P. Austin, Willard M. Wickizer, Gaines M. Cook, William H. McKinney, D. Ervin Sheets, George Oliver Taylor, and Mrs. Myron C. Cole, Ind.; H. B. Detweiler, Ill.; Maurice C. Grove, Miss.; Kenneth M. Hay, Tex.; W. F. MacGowan, Ohio; and James H. Parrott, Calif.

Men's Fellowship

Tom Green of Whittier, Calif., has been called to assume the work as associate secretary in the department of men's work of the Christian Missionary Society of Southern California.

Mr. Green, a layman well experienced in CMF work, was a member in the first organized fellowship in California, and he has been active in the program for fifteen years.

Six men have been approved by the United Society's board of trustees for membership on the National CMF Advisory Commission. They are Alan Gillespie of Ariz., Charles Fleming of Kans., Don Wight of Ky., Loyal L. Lawson of Nebr., W. E. Loudenslager of S. D., and Nicholas Roomy of W. Va.

New "Members-at-Large" of the Commission are William B. Pearce, La., and Lewis J. Ackers of Tex.

Board of Managers

Four persons have been added to the board of managers of the United Society. A. Dale Fiers, United Society president, announced the election at the May 12 meeting of the board of trustees in Indianapolis. They are Mrs. Andy Allen, Washington, D. C.; Harley B. Fisk, Florence, Ky.; Miss Bess Howard, Glasgow, Ky.; and Grover Thompson, Lincoln, Nebr.

Missionary Register

Returning from the field:

ARTHUR M. DEPEW returned in March from his service as a builder in Belgian Congo. Mrs. Depew has been in the United States for several months undergoing treatment for a broken wrist.

MR. and MRS. JOHN WHITE, missionaries stationed in Manila, the Philippines, left on May 18 for their first furlough in the United States.

MR. and MRS. WILLAM KELLER, who have completed one term of service in the Philippines, are scheduled to arrive in the U. S. on June 4 for regular furlough.

Service Center Boards

Members have been named to the advisory boards of four home missions Christian service centers of Disciples of Christ.

Named to the Hazel Green (Ky.) Academy advisory board are Franklin McGuire, Georgetown, Ky.; Harlan Brown, Ashland, Ky.; and Fred Rose, West Liberty, Ky.

To the board at Mexican Christian Institute in San Antonio, Tex., were named V. W. Brinkerhoff, Jr., Mrs. W. R. Beyette, Angus Cockrell, Charles Burrows, J. R. McIver, Judge M. Scarborough, Mrs. Alvin Thaggard, W. Earl Waldrop, Mrs. Oakley Yantis, Mrs. M. C. Rosenthall, and Proctor Day. All are residents of San Antonio.

Named on the board at Tougaloo (Miss.) Southern Christian College were Mrs. Mary M. Dale and A. Dale Fiers of Indianapolis; Blair T. Hunt of Memphis, Tenn.; Lewis H. McAdow of Houston, Tex.; Mrs. Rosa Page Welch of Chicago; and S. C. Meisburg of Jackson, Miss.

New board members at the Yakima Indian Christian Mission, White Swan, Wash., are Mrs. Jack Robbins of White Swan, Douglas C. Corpron of Yakima, Wash.; and Mrs. Gerrit Schilperoort of Sunnyside, Wash.

Religious Education

The Northeastern Area (New England, New York and New Jersey) has called Frank R. Helme as area director of Christian education with campus Christian life a part of his portfolio. He is a June Bachelor of Divinity graduate of the Yale Divinity School.

Edwin C. Taylor has resigned as director of youth work in Texas effective June 30 to assume interim responsibility as director of student work on the staff of University Christian Church, Fort Worth, Tex.

J. Frank Crow has resigned to become associate director of church relations for Texas Christian University, Fort Worth. Mr. Crow began in March, 1952, as state director of Christian education in Missouri. In 1955 he was made associate general secretary with wider responsibilities for program develop-

(*Continued on page* 44)

Book Chat

(*Continued from page* 26)

London News Chronicle, and he has lectured on the British radio. This spiritual experience has led him to believe firmly in the great Christian doctrines. Through his Salvation Army contacts he became a sympathetic worker in the London slums. His experience has led him to believe in healing through prayer. Not every reader will follow this writer but all must respect his sincerity, his integrity, and his stature as a practicing Christian.

LYNN Harold Hough's *The Living Church* contends that the church becomes articulate through the preacher. It is the preacher who stimulates conscience, interprets love, encourages fellowship, and presents the Creator as the sustainer of life. Hough has been an interpreter of the humanist tradition of Paul Elmer More and Irving Babbitt. If such theologians as Niebuhr or Tillich have been the Luther of the twentieth century America, it must be said that Lynn Harold Hough has been its Erasmus.

Books Mentioned in Book Chat

THEOLOGY OF CULTURE, by Paul Tillich. New York. Oxford University Press. 213 pp. Price, $4.00.

NO SOUTH OR NORTH, by Roger H. Crook. St. Louis. Bethany Press. 121 pp. Price, $2.50.

RESIDUE OF DAYS, by Hugh Redwood. New York. The Macmillan Company. 127 pp. Price, $2.25.

THE LIVING CHURCH, by Lynn Harold Hough. St. Louis. The Bethany Press. 125 pp. Price, $2.50.

THE ECUMENICAL ERA IN CHURCH AND SOCIETY, edited by Edward J. Jurgi. A Symposium in Honor of John A. Mackay. New York. The Macmillan Co. Price, $5.00.

John A. Mackay, whom this volume honors, has just concluded a distinguished period as president of Princeton Theological Seminary. The distinguished contributors of the varied chapters include such men as W. A. Visser 't Hooft, Hendrik Kraemer, D. T. Niles, Norman Goodall, E. G. Homrighausen, P. D. Devanandan and G. Baez-Camargo. Hugh T. Kerr writes the first chapter in appreciation of Dr. Mackay. The book is a comprehensive, thought-provoking, timely presentation of the theme.

THE SOUTHERN HERITAGE, by James McBride Dabbs. New York. Alfred A. Knopf. Price, $4.00.

One wonders if there is another book on the South of yesterday and of today as comprehensive, as factual, as appreciative and yet as critical as this moving story written by a wise and mellow scholar from his ancestral home in Mayesville, South Carolina. Proud of his heritage, Dr. Dabbs writes especially for those who share his love for "the South so much that they want to make it better."

He offers a moving interpretation of the way of the South before the War Between the States and of what that war, the reconstruction days and the period of absentee ownership of resources and industry have brought. One of his most interesting ideas comes as he contrasts the dependence of the South in early America on the labor of slaves with the North's turning to the machine. This, he holds, has much to do with development in the South of a less hurried and less mechanical way of life.

Recognizing much that is rich in the Southern heritage, he asks if he and his neighbors are now "living upon inherited capital, with no plans to replace it" and if they are not tempted to defend things that are not only indefensible, but which also do not belong to their true heritage. The spirit of the book is such that it is easy to understand that the author is an elder in the Presbyterian Church and president of the Southern Regional Council.

—G. W. B.

Book of the Month

WEMBI, by Alice Cobble. St. Louis. The Bethany Press. Price, $2.75.

The Commission on Christian Literature recommends to Disciples of Christ for July reading, *Wembi*, by Alice Cobble, former missionary of Disciples of Christ in Belgian Congo. Reviewing the book, Darrell K. Wolfe, director of the Bethany Press, says:

"Few things reveal the basic nature of humanity better than does literature or folk tales. Aesop's Fables have been told around the world. Each culture and each civilization has its standards of moral values told and retold in its own language. Thus, *Wembi, the Singer of Stories* takes its place alongside the folk tales of other races and other cultures. This is an excellent collection of the folk tales of the Congo as they were collected by Robin and Alice Cobble during twenty-five years as missionaries.

"It would be a serious mistake to think of *Wembi* as a children's book. It has been prepared for readers of all ages. Many of the stories are excellent for dramatization.

"This book was not particularly planned for the year of emphasis on our study of Africa. It is a permanent book for the family library and will find its place among many church school classes when placed on the church library bookshelf."

Publications Received

PREPARING FOR THE MINISTRY, by Charles F. Kemp. St. Louis. Bethany Press. $1.50.

CHRISTIAN GROWTH IN FAMILY LIFE, compiled by Richard E. Lentz. St. Louis. Bethany Press. $1.00.

THE NATURE OF RETIREMENT, by Elon H. Moore. New York. The Macmillan Co. $4.50.

SEGREGATION AND DESEGREGATION, by T. B. Maston. New York. The Macmillan Co. $3.50.

SEX AND FAMILY IN THE BIBLE, by Raphael Patai. New York. Doubleday & Co. $3.95.

THE ECUMENICAL ERA IN CHURCH AND SOCIETY. A Symposium in Honor of John A. Mackay. Edited by Edward J. Jurji. New York. The Macmillan Co. $5.00.

ACTION PATTERNS IN SCHOOL DESEGREGATION, A

BE SURE

- **To visit the NBA Homes en route to the**

International Convention of Christian Churches

(Disciples of Christ)

Denver, Colorado

August 28-September 2, 1959

- **To visit the NBA Booth in Exhibit Hall**
- **To attend the Open House of the**

Colorado Christian Home
4325 W. 29th Avenue
Denver, Colorado

- **To hear the Colorado Christian Home Choir at 3:15 on Wednesday, September 2**
- **To attend the Benevolent-Social Welfare Luncheon Saturday, August 29**

THE NATIONAL BENEVOLENT ASSOCIATION OF THE CHRISTIAN CHURCHES

(Disciples of Christ)

16th Floor, Landreth Building, St. Louis 2, Missouri

Guidebook by Herbert Wey and John Corey. Bloomington, Ind. Phi Delta Kappa, Inc. $1.50.

HOLY BIBLE, THE BERKELEY VERSION IN MODERN ENGLISH. Grand Rapids. Zondervan Pub. House. $7.95.

ON GOOD SOIL, by Wilfred Bockelman. New York. Friendship Press. Cloth, $2.95; paper, $1.50.

RAISING CANE ON HUCKLEBERRY, by Alice Cobb. New York. Friendship Press. Cloth, $2.95; paper, $1.50.

THIS IS AFRICA SOUTH OF THE SAHARA, by Newell Snow Booth. New York. Friendship Press. 75 cents.

Reflection Books: THE MODERN READER'S GUIDE TO MARK, THE MODERN READER'S GUIDE TO MATTHEW AND LUKE, and THE MODERN READER'S GUIDE TO JOHN, by William Hamilton; THE EXISTENTIALIST POSTURE, by Roger L. Shinn; CHRISTIAN FAITH AND MY JOB, by Alexander Miller; LIFE IS COMMITMENT, by J. H. Oldham. New York. Association Press. 50 cents each.

NEW MAGIC, by Esma Rideout Booth. New York. Friendship Press. Cloth, $2.95; paper, $1.50.

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Audio-Visual Suggestions

EFFECTIVE CHURCH AUDIO-VISUAL SERIES. A new series of nine sound filmstrips is being produced to be used in support of the church program planning manual series, and in connection with the work of the eight recommended functional departments of the local church.

The audio-visual kit will be composed of nine filmstrips with recordings and use-guide scripts. One filmstrip, in color, is entitled MR. SMITH AND THE EFFECTIVE CHURCH, and is designed to be used with congregational groups, local church boards and other organizations of the church to present the basic program of the functional church organization. The kit will also include eight black-and-white filmstrips. These will carry in their title THE EFFECTIVE CHURCH PLANS FOR——. There will be one each for stewardship and finance, worship, membership, evangelism, Christian action and community service, property, world outreach, and Christian education. Each filmstrip is planned to stimulate interest in the respective manual and to emphasize various parts of it. Sound will be on record at 33⅓ rpm.

These filmstrips are being produced by the department of audio-visual services of The United Christian Missionary Society and are authorized by the National Church Program Coordinating Council of Disciples of Christ. They are being produced in cooperation with The United Christian Missionary Society, Unified Promotion, the Home and State Missions Planning Council, and the Curriculum and Program Council.

These filmstrips will be introduced at the Assembly of the International Convention of Christian Churches in Denver, Colorado, in August and will be available following that date. Until January 1, 1960, they will be available for sale, only, as a kit of nine filmstrips. Sale price, $59, with pre-release price of $54.50. (Available from Christian Board of Publication, P. O. Box 179, St. Louis 66, Missouri.)

Audio-Visual Guide

AUDIO-VISUAL RESOURCE GUIDE. Published by the National Council of Churches of Christ in the U.S.A. Available from NCC, 257 Fourth Avenue, New York 10, N.Y. Price, $10.00 a copy postpaid.

Here is a new edition of this invaluable guide to the thousands of church-related audio-visuals. Every two years the *Audio-Visual Resource Guide* collects between its covers the evaluations of all current materials, plus appendices of rental and purchase sources, feature-length films available in 16mm., names of Protestant audio-visual leaders, and bibliography.

The new volume includes evaluations of 2,500 church-related motion pictures, filmstrips, slides, and recordings classified under subject areas of Christian education. One thousand church leaders in a nation-wide network of more than fifty interdenominational committees make the evaluations of three paragraphs, one each on technical and availability information, synopsis, and suitable use.

The audio-visual services department of The United Christian Missionary Society recommends this volume to all local Christian churches (Disciples of Christ) and to those individuals who are concerned with the use of audio-visuals in the program of the church.

News Room

(*Continued from page* 42)

ment and coordination but still carrying the general responsibility for Christian education.

Christian Women's Fellowship

Miss Grace Hale of Spokane, Wash., has been elected by the Washington-North Idaho Christian Women's Fellowship as state secretary succeeding Mrs. Claude H. Lorimer. She will also serve Montana. Miss Hale begins work on July 1.

Mrs. Blewford Osburn has been elected executive secretary of the Christian Women's Fellowship for the area of Oregon, South Idaho and Utah, to succeed Mrs. Edna L. Burke. At present Mrs. Osburn is president of the Oregon CWF and chairman of the area Christian Women's Fellowship board.

Leaves Post

Miss Jane Davis, missionary in Congo for the United Society since 1952, has taken a medical leave from her work, according to a report by the Africa department of the United Society.

Thailand Workers

Mr. and Mrs. Stanley Sewell, who leave early in July for a furlough from their work with the United Society in Thailand, will be in Britain for study and for further heart surgery for their daughter, Christine. Their young daughter has a condition known as Fallot's Tetrology, a difficulty which made the Sewells' previous medical furlough necessary. Link visits in America will follow the period in Birmingham, England.

Mr. and Mrs. Richard Carlson will leave New York on July 28 for Thailand after an adjusted regular furlough which began as an emergency medical leave due to their son Bruce's need for surgery to correct an intestinal malformation known as Herschsprung's disease. A series of operations has resulted in the satisfactory correction of this serious difficulty. The Carlsons return to their former place of service in Sam Yek, where they will have responsibility for the new work among the Lao Song people.

Fraternal Delegate

Spencer P. Austin, executive secretary of Unified Promotion, will represent the International Convention of Christian Churches (Disciples of Christ) at the Annual Conference of British Churches of Christ, Aug. 1-6. He will be accompanied by his wife. Dr. Austin is substituting for David S. McNelly, United Society evangelism secretary, who died shortly before Easter. Mr. McNelly and his wife were to attend the British convention.

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Growth Seen in Nepal

Year's Report Shows Increase in United Mission Services

By ELIZABETH HILL*

THE twelve months since March, 1958, have brought further growth in the work of the United Mission to Nepal, a venture in which Disciples of Christ share.

While there are many phases to the Mission's program, my work has been centered in the surgical program at the Shanta Bhawan hospital in Kathmandu, capital of this mountainous kingdom north of India.

This past year brought an increase of 15 in the number of deliveries—for a total of 116. Major surgical procedures increased from 157 to 289, and minor ones from 159 to 169—a total increase of 147 for the year.

February 2 was an important date for us. It marked the beginning of our having student nurses in the surgical department of the Mission. One student—the first—is making satisfactory progress and is taking much interest in the work. I am so pleased and proud that we now have a part in the theoretical and practical teaching of nursing arts in operating room procedures.

This past year we had the first wedding within our United Mission group. It-nam and Daniel were married by a pastor from the bride's home church in Kalimpong. On April 21 we had another wedding at Shanta Bhawan. The bride was an American nurse from Wisconsin, who married a member of the United States Overseas Mission. In June we had a third wedding within the United Mission. Two English staff members—she a qualified nurse and midwife, he a teacher in the community service project of our Mission in Gurkha, were united in a ceremony in Kathmandu.

Recent reports tell us that Nepal has signed an agreement with the Soviet Union. Russia will give economic and technical assistance "free of charge" to Nepal to the tune of thirty million rubles. This aid will be utilized in various developmental projects such as a hydroelectric power plant and a sugar factory.

*Miss Hill is supervisor of surgery anesthetist workers at the Shanta Bhawan hospital of the United Mission to Nepal, in Kathmandu. She is a missionary with The United Christian Missionary Society.

—Photo by Hill

It-nam and Daniel are shown at a reception given in their honor following their wedding held at Shanta Bhawan.

Summer Service

More than Fifty Young Disciples Are at Work

MORE than fifty young people of Disciples of Christ are at work around the world this summer in voluntary service projects. These projects are sponsored by various organizations, including Disciples of Christ and other communions, and the National and World Councils of Churches.

Working overseas are Edwin Belcher from Decatur, Illinois, in Lovanger, Sweden; George Bennett from Valdosta, Georgia, in Stockholm, Sweden; Robert Bock from South Bend, Indiana, in Punkasalmi, Finland; Gordon Chong from Honolulu, Hawaii, in Wales, Great Britain.

Also working overseas are Arliene Cotton from Harvey, Illinois, in Bussum, Netherlands; Jack and Wendy Matson Divine from Enid, Oklahoma, in Ellierode, Germany; Barbara Dorman from Indianapolis, Indiana, in Vieux-Villiez, France; Lorena Duncan from Allerton, Iowa, in Denmark; Charles Allen Lingo, Jr., from Fort Worth, Texas, in Konitsa, Greece; and Andrea Monroe from Lakewood, Ohio, in La Chalp d' Arvieux, France.

The list of those working overseas concludes with Lois Mothershed from Little Rock, Arkansas, in Doyma, Lebanon; Jack Pyles from Portsmouth, Ohio, in Ecumeni-Velletri, Italy; Joe Short from Ponca City, Oklahoma, in Dossel/Solling, Germany; Lucy Stanfield from

Norman, Oklahoma, in Marseille, France; and Lucy Ann Winger from Gainesville, Texas, in Primanera, Paraguay.

Working in various United States work camps are Robert Whetstone, Spencerville, Ohio, as co-director in Kodiak, Alaska; Phyllis Ball, Des Moines, Iowa, in Estes Park, Colorado; Jerry Galbreath, Miami, Florida, in Kodiak, Alaska; Curtis Layman, Olathe, Kansas, in Kodiak, Alaska; Carl E. Prather, Lake City, Iowa, in Brownsville, Texas; Robert Randall, Billings, Montana, in New Windsor, Maryland; Judith Ann Richter, Norman, Oklahoma, in Brownsville, Texas; Lois VanLiew, Lawrence, Kansas, in Kodiak, Alaska; and Melvin Larson, Arkansas City, Kansas, as leader of the Wayne County, New York, project.

Serving at the Disciples Work Camp in Dos Palos, California, are Mr. and Mrs. Stacy Dolby, Norman, Oklahoma, as camp directors; Paul Jackson, Carthage, Indiana, as work director; Clarence Bohlander, Canon City, Colorado; Mrs. Joyce Marie Collins, Woodland, California; Nancy Green, Madras, Oregon; Charles L. Johnson, Perry, Oklahoma; Dan Loague, Oklahoma City, Oklahoma; Jean McGinnis, Roswell, New Mexico; Art Pulford, Rock Falls, Illinois; Virginia Reynolds, Hartford, Connecticut; Lois Shank, Hagerstown, Maryland; Erafe Tosie, Ponape, East Caroline Islands; and Sara Wasson, Muncie, Indiana.

Thirteen students were approved for service in the migrant ministry of 1959. Serving in the Central region are Donald Anderson, Duncan, Oklahoma; Carolyn Brazil, Stuttgart, Arkansas; Darlene Coleman, Cameron, Missouri, leadership; Jayne Malcom, Monroe, Georgia; Carolyn Dickson, Mooresville, Indiana; Mildred Mitchell, St. Louis, Missouri; and Charles and Mary Kay Payne, Enid, Oklahoma.

The following are assigned to the California Ministry: Marilyn Betts, Sioux City, Iowa; Lois Blankenship, Great Bend, Kansas; James Hunter, Indianapolis, Indiana; Nancy Kincaid, Ft. Collins, Colorado; Nancy Runyan, LaMesa, California.

Disciples' youth serving in projects of other denominations include Walter L. Conner, Oklahoma City, Oklahoma, at the New York United Presbyterian working seminar; James G. Hall, Versailles, Missouri, on a United Presbyterian project; David K. Polk, Veedersburg, Indiana, in a mental hospital unit, Church of the Brethren project, Elgin, Illinois; and Kitty M. Southard, Veedersburg, Indiana, also in Elgin, Illinois.

At Los Angeles Church

Hisashi and Kasumi Hirayama (Mr. and Mrs.) will spend four months at McCarty Memorial Church in Los Angeles following their graduation from the School of Social Work, University of Oklahoma. Both Hisashi and Kasumi are from Tokyo, Japan, where they were active in the Taura Church. He is a graduate of Phillips University. They wish to give three years of voluntary service in other countries before returning to their homeland. This internship is the first step in their program of voluntary service.

Sharon Foster, El Monte, California, a junior at Chapman College, will serve at Flanner House, Indianapolis, Indiana, from June 22 to August 17 on an internship basis.

Charles L. Selee of Canon City, Colorado, has been approved by the Disciples work camp committee and by the directors of the Greek Team in Geneva, Switzerland, for a two-year term of service in Ioannina, Greece. He will replace Ernie O'Donnell who completed his two years in April and has now returned home.

Mr. Selee will graduate from Colorado State University, July 17, with a B.S. degree in horticulture. He has been active in the student group at First Christian Church, Ft. Collins. He has participated in all DSF Ecclesia meetings during his college career.

Charles was a member of the Jarvis work camp in 1958. It was there that his commitment to a period of voluntary service became a part of his life's plan. He will leave the United States about August 15.

New Haven Program

Disciple Committee Reports On First Stages of Venture

THE committee in charge of the New Haven Disciple House and Center, New Haven, Connecticut, is announcing the first stages of its new program for the advanced, continuing education of ministers.

Ministers will be admitted by invitation only to the program of the experimental center which is being set up at New Haven. A screening process is required, the committee believes. Only ministers of outstanding promise can be included, they said.

The committee expects to avoid duplication of educational and cultural opportunities offered by seminaries and other institutions or by conferences and camps, yet would help the individual to view himself broadly and be encouraged to use all facilities that would be helpful to him.

In the long run, the program would

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hope to spur every local church to encourage its pastor to develop a program of growth in the ministry looking a number of years ahead and involving a variety of educational and cultural experiences. Examples of some of these possibilities are travel, United Nations seminars, summer courses, expanded reading, Spiritual Life Conferences and idea-sharing groups.

Four phases of the new experimental program are listed by Parker Rossman of the Yale Divinity School, who will direct the plan:

FIRST, the Center will conduct and encourage research into the kind of experience which might be provided for ministers several years out of theological seminary that would enable them to do better work.

SECOND, the first in a series of refresher conferences (pilot groups in experimental continuing education) will be held January 16-30, 1960, in New Haven.

THIRD, a similar refresher course will be held July 9-23, 1960, in Great Britain, with British theologians and professors instead of American ones. This course will be sponsored jointly by Overdale College and the New Haven committee. It will precede the World Convention of Churches of Christ (Disciples) in Edinburgh, Scotland.

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Each of the refresher conferences is to be a leisurely, reflective conference rather than a conventional summer course. Imaginative, new ideas (practical processes as well as theoretical) are to be sought.

FOURTH, opportunity will be provided for individuals to go to New Haven for periods of individual study, research and refreshment and development of a personal program of continuing education. They will be able to take advantage of the accumulated experience of others who have preceded them in the program.

Further information and details may be obtained from Dr. Rossman, New Haven Disciples House and Center, 363 St. Ronan Street, New Haven 11, Connecticut.

Better Leaders

Mexican Institute Trains Many for Important Tasks

By ELLA HUFF KEPPLE*

IN January a vocational institute was held on Mountain of Light Conference Grounds at Pabellón, Mexico. It was attended by a couple of dozen young folk in training for religious work and by several who had just entered the work the month before.

It was an eye-opening institute sparked by discussion of Donald McGavran's *Bridges of God* and staffed by two young missionaries, John Huegel and Byron Spice, who see visions, and by four mature workers who dream dreams of what ought to be—Miss Ruth Leslie of Mountain of Light Farm School, Miss Florine Cantrell of The House of the Friend in Los Haro, Daniel Lopez de Lara of the Bible Society, and John Dale of the Presbyterian mission.

Wanted to Share Experiences

All felt the working of the Holy Spirit and a burning desire to share their experiences, so they recommended that the institute be repeated for laymen and for Christian workers. They also dedicated themselves to two months of concentrated work in Jerez Valley, our most difficult field, during the two-month school vacation next winter.

Just after Holy Week, laymen selected by the official board of each church met at the same place for the same course of study. In many cases it was not possible to send the outstanding laymen because they could not leave their work, but for the most part those who assembled worked with energy, studied with insight, and showed considerable leadership.

One rancher, Nemesio Ibarra of the Remedios church, discovered that he is a natural bridge to many places because he has staunch friends in places of leadership. For the first time he felt a responsibility for the conversion of the people of those ranches. Also, for the first time, many of these lay people felt that the church *must* mature and not only support itself but propagate itself, too.

Just recently missionaries, preachers and other Christian workers had their turn in institute and were profoundly influenced. Our daily program began with prayer. Then came breakfast and committee work because we did our own housekeeping.

After that Miss May Wilson, Disciple missionary, presented a portion of Bunyan's *Pilgrim's Progress* in her own inimitable and thought-provoking way. Miss Leslie directed a study of the methods of Paul.

Mr. Spice taught a class on the indigenous church, dropping bombs that shook us out of our complacency and our comfortable ruts. Mr. Lopez de Lara taught us how to evangelize through the sale of the Bible and portions of it.

Sought Answers to Problems

Paul Kepple led us in the solution of problems of the rural church. John Huegel directed the institute and gave a class on the organization of a functional church.

Before supper, sunset vespers were held between wheat fields and tall cottonwoods. After supper, F. J. Huegel, retired missionary, talked to us. In the two years since he was retired, Mr. Huegel has preached in ten countries and will soon be off to Colombia for two months of work there.

And what were the results of the three institutes? A dedication to a year of daily prayer at 6 A.M. in each church and chapel for a spiritual revival in Mexico. A determination to use all natural bridges into new communities and to "jump the gullies" when there is no person or family to serve as a bridge.

*Mrs. Paul C. Kepple is a missionary in Mexico with The United Christian Missionary Society.

World Highways

(*Continued from page* 35)

lish youth conferences among our British churches and served as fraternal delegate to the Annual Conference of British Churches. His position as national director of camping and conferences for the department of religious education of the United Society gives him ample reason for pursuing his favorite pastime of camping with his sons Larry, 14, Jerry, 11, his new daughter, and his wife, Evamarie.

Maryland, Texas, Ohio, Illinois—

Four Churches Join Home Plan

FROM four churches in four states ministers have written to tell of the satisfaction they and their people are deriving from recent adopting of the *Every Home Plan* by which WORLD CALL goes to the homes of all contributing families. These are the churches:

FIRST CHRISTIAN CHURCH, CUMBERLAND, MARYLAND, *Ralph Burnette,* minister;

CENTRAL CHRISTIAN CHURCH, STAMFORD, TEXAS, *James E. Smith,* minister;

MACKINAW CHRISTIAN CHURCH, MACKINAW, ILLINOIS, *John H. Knibb, Jr.,* minister;

CENTRAL CHRISTIAN CHURCH, YOUNGSTOWN, OHIO, *A. M. Pennybacker,* minister.

We can quote only excerpts from the words of these ministers as to what this step means to their churches.

Mr. Burnette writes, "We feel that this is going to be a blessing to our church. I am very happy that they so felt the need for WORLD CALL as to include it in our regular church budget. It will help each of our functioning departments to interpret the need of the church both in the homeland and around the world."

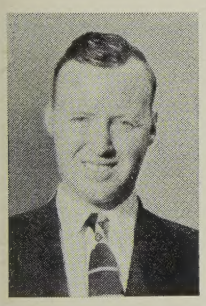
Mr. Smith says that the *Every Home Plan* "will help us be more responsible Disciples. WORLD CALL helps keep us informed about our workers around the world. It provides motivation for undergirding response."

He adds that "it is important to be informed not only about world-wide mission work of the Disciples, but also on the many phases of related work in the 'whole household of God.'"

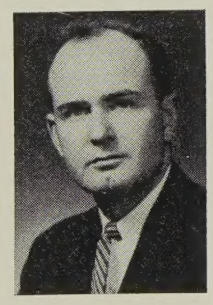
The Mackinaw church, says *Mr. Knibb,* made its decision to adopt the *Every Home Plan* on the recommendations of two committees—the education committee and the world work committee. The latter committee felt "that spiritual and financial support of missions would be increased if our people knew the needs. They became convinced that WORLD CALL would be just the 'tool' to accomplish this task of education.

"The education committee had the conviction that we need to know more, not only about missions, but also about the total program of our brotherhood. Again, WORLD CALL was seen as the instrument to do the job.

"We believe a wider use of WORLD CALL will lead to a better informed and hence a more active church membership."

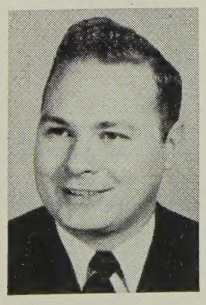


Mr. Knibb



Mr. Pennybacker

Mr. Smith



Mr. Burnette

"Venture in Understanding"

Mr. Pennybacker's basic comment is that the people of Youngstown Central "look upon the *World Call Every Home Plan* as a venture in understanding.

"For years," he says, "we have presented the needs of the world church. But at the same time we have not given as strong an emphasis as is needed as to what our financial support actually means. We look upon WORLD CALL as a report to our people on what they are doing around the world.

"It has been well said that 'the one church must, of necessity, meet in congregations separated in time and space.' If this is true of the church, then WORLD CALL is necessary in our congregation that folk may see themselves as a part of the one world-wide church. If this is the nature of the church, then the reports we receive through WORLD CALL are not optional but are essential.

"We feel that the message of WORLD CALL will now reach into more phases of our church program than in the past. Already, it has been used by several of our church school teachers, either in whole or in part, in their Sunday morning lessons."

Miss Umeko Kagawa of Tokyo, Japan, daughter of the famed Toyohiko Kagawa, arrives in New York on July 1 to begin work as the new secretary of world youth projects for the World Council of Churches and the World Council of Christian Education.

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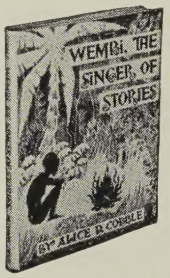

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Here and There . . . With *World Call*

Dear World Call Reader:

When I look back over the past year I find it is good to remember the many new friends I have made going "here and there" in eight states.

Most of the trips have been for World Call secretaries' luncheons, though there have been other meetings, too. The most recent of the latter was the Ohio state CWF board meeting. It was an outstanding event under the able leadership of *Mrs. Chloe Kelly,* Ohio CWF secretary.

Ohio has a remarkable amount of top-quality leadership, and when it heads up as it did in this meeting, the results are quite impressive.

Of course the major portion of my field work is in luncheon meetings for World Call secretaries. Invitations go to those within reasonable driving distance of a central location—"reasonable," except in areas where churches are widely scattered.

In Louisiana this spring, *Mrs. Frank Atwood,* state World Call secretary, and *Mrs. Ray Harmon* drove nearly two hundred miles from Crowley to New Orleans to spend the night so that they could attend the luncheon the next day.

Coming from Saginaw to a meeting in Lansing, Michigan, the car which *Mrs. Maurice Guy* and *Mrs. E. W. Richards* were driving broke down. They said they had looked forward to the meeting too long to let that stop them, so they borrowed another car and left theirs on the side of the road.

Many who come have to cancel other engagements in order to attend. They come because they feel these meetings are too important to miss. And we agree. Such meetings make it possible to contact churches which, due to time and expense, could not be visited otherwise. They provide an opportunity for the national World Call secretary to sit down with those responsible for promotion and give them guidance.

Many World Call secretaries take office under the impression that their only responsibility is to take renewals and send them to WORLD CALL with an occasional new subscription. At a World Call luncheon they gain an understanding of the real responsibilities of the position. They leave with the realization that they hold a key position in the church. Theirs is an important job.

As good-bys are said it is gratifying to hear the secretaries' favorable comments and expressions of appreciation for the help they have received. That such expressions are sincere is proved later when a check of subscriptions from churches represented shows that those who attend put what they learn into practice.

I hope when a luncheon is given in your area, your church will be represented.

Sincerely,
EVYLIN R. GRIBBLE
NATIONAL WORLD CALL SECRETARY

Next Month

THE ministry will be featured in the September issue of WORLD CALL, with three major articles lifting up aspects of concern to all church members.

A pictorial article will tell of the varied activities of an outstanding Midwestern rural minister. A second will deal with the provocative question, "How Free Is Your Minister?" The third will be an article telling of the status of retired workers.

Also in the September issue will be an article concerned with the 1959-60 emphasis; a report on changing Latin America; and a sparkling, well-illustrated account of Christian literacy and literature work overseas.

Comparative Statement of Offerings Received by Unified Promotion and Cooperating Causes July 1, 1958, to April 30, 1959, Compared with July 1, 1957, to April 30, 1958

	Undesignated and Specific Gifts[1]		Designated Gifts[2]	
	1957-58	1958-59	1957-58	1958-59
Churches	$1,662,552.96	$1,926,958.95	$441,592.54	$471,992.26
Sunday Schools	297,294.30	330,758.58	15,474.81	14,370.70
Christian Women's Fellowship	1,138,817.45	1,211,428.79	24,920.84	26,962.68
Guilds	39,687.08	38,498.91	2,020.36	812.11
Youth Groups	83,303.41	85,063.63	1,820.90	1,401.37
Children	5,962.05	5,910.30	2,053.24	1,929.18
Individuals	20,742.55	19,285.42	57,050.64	63,154.24
Blessing Boxes		9,545.68		
Grand Totals	$3,248,359.80	$3,627,450.26	$544,933.33	$580,622.54
CWF and Guild Totals	$1,178,504.53	$1,259,473.38*	$ 26,941.20	$ 27,774.79

[1]Gifts applying on percentages
[2]Gifts over and above percentages
*Includes blessing box gifts
Gains in undesignated and specific gifts $379,090.46—11.670%**
Gain in designated gifts $35,689.21—6.538%
**We have 6 more days of Easter receipts in our comparative for 1958-59 than in 1957-58

Last Column

Lord of Rock 'n' Roll

JESUS is a Person. We must worship the whole Person. Jesus is always God whether He be attending a wedding; planing at the bench; asleep on the lake; feeding the hungry thousands; or hanging on a cross. God the Father has made Him Lord of the whole of life, including Rock 'n' Roll, and "hath put all things under His feet and gave Him to be the head over all things to the Church."

We . . . would be better employed seeking to understand the implications of that Truth rather than cosily trying to avoid them. We frequently blame ordinary folk for their lack of interest in the Church. The fault lies largely with ourselves. We proclaim an emaciated, un-Biblical, theologian's Christ rather than Jesus the Carpenter, Son of the Living God.

—JAMES CURRIE
Letter in *The British Weekly*

If, as Whitehead suggested, the history of philosophy is a series of footnotes to Plato, then the history of religious thought in the West is a series of footnotes to the Bible, and it is difficult to find a literary work of consequence which does not bear the imprint of both. A great writer does not work in a cultural vacuum. Even if it were conceivable that he had never read the Bible, he would have fallen under its light or shadow if he had ever read anything or conversed with anybody.

—WILLIAM R. MUELLER
The Prophetic Voice in Modern Fiction (Association Press)

"Commercial"

Little Glen was being taught to say the blessing at the table.

One day they had company and had just listened to TV before the meal. Little Glen's blessing went, "This food comes to you through the courtesy of God Almighty."

—GENE YASENAK
The Link

DOCTOR: "Do you talk in your sleep?"
PATIENT: "No. I talk in other people's sleep. I'm a minister."

—*Successful Farm*

Beatitudes for a Housewife

Blessed is she whose daily tasks are a labor of love, for she translates duty into privilege.

Blessed is she who mends stockings and toys and broken hearts, for her understanding is a balm to humanity.

Blessed is she who serves laughter and smiles at every meal, for she shall be blessed with goodness.

Blessed is she who preserves the sanctity of the Christian home, for hers is a sacred trust that crowns her with dignity.

—*Cheerful News*

She Remembered Christian Missions IN HER WILL

Families in a congested neighborhood in San Antonio, Texas, are benefiting today from a bequest of Mrs. L. E. Brewster. Mrs. Brewster was a member of a Christian Church in Texas. She designated Mexican Christian Institute in her bequest, which established the Brewster Memorial Permanent Fund. The fund is administered by The United Christian Missionary Society, which sponsors M.C.I.

Now, years after her death, Mrs. Brewster's stewardship continues to support home missionary work of the churches. M.C.I. is widely recognized as one of the outstanding Christian social service centers in the southwest. Its ministry to Mexican-American families is a tribute to the generosity of Christian stewards such as Mrs. L. E. Brewster and others whose offerings benefit the work.

Boys give thanks for food before entering the dining hall at M. C. I. summer camp

YOUR WILL *Can Reflect Your Christian Faith*

For information and assistance in making a bequest to the United Society write to:

Resources Department
The United Christian
Missionary Society
222 South Downey Avenue
Indianapolis 7, Indiana

MAIL NOW!

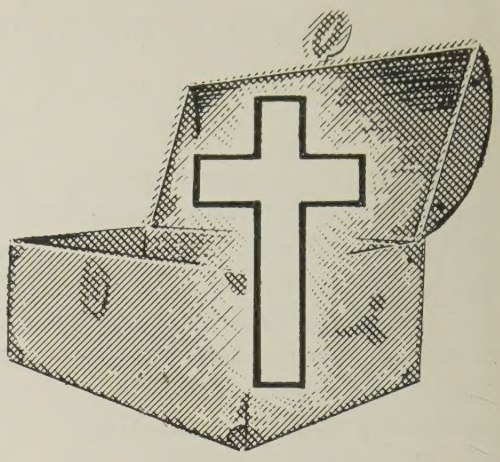
Please send information on wills .....
I would like to be visited by a field representative of the United Society .....

.....
(name)

.....
(street)

.....
(city, zone, state)

WE HAVE THIS TREASURE



We must share it . . .

Winning more people

Organizing new congregations

Advancing World Missions

Improving our church, our church school, and our own witness

As the new church year begins, may we resolve to make 1959-60 a more fruitful year for Christ!

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